

ALÆ
SERAPHICÆ

The
SERAPHINS WINGS
to raise us unto heauen.

Deliuered in six Sermons, partly at Saint Peters
in Westminster, partly at S. Aldates
in Oxford. 1623.

By Iohn Wall Doctor in Diuinity, of Christ-
Church in Oxford.

BERNARD Ser. 4. de verbis Esaiæ.

*Qui vnâ tantùm alâ volare contendit, quò magis attol-
litur, eò peius colliditur.*

LONDON,
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be sold at his shop in *Pauls Churchyard*
at the signe of the Blacke Beare. 1627.

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RECAPITULATION

OF THE PROCEEDINGS

IN THE CASE OF

THE UNITED STATES OF AMERICA

VS.

JOHN EDGAR HOOVER

AND

ALFRED E. WATSON

ET AL.

IN THE DISTRICT COURT OF THE UNITED STATES FOR THE DISTRICT OF COLUMBIA

FILE NO. 100-100000

100-100000

100-100000

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TO THE RIGHT REVEREND FATHER

in God, I o h n Lord Bishop of
Lincolne, the Worthie Deane of West-
minster, one of his Maiesties most Honourable
Priuie Councell, my very Honourable good

*Lord and Noble Patron, be multiplied
daily fauour with G o d
and Men.*

RIGHT HONOVABLE,

IN the vision of Ezechiel, there
was rota in rotâ; One wheele,
within another: my desire is, there
may be here, ala in alâ; One wing,
within another: (or rather indeed) one wing,
vpon another: the wings of these Seraphins,
within the wings of your protection: and the
wings of your protection, vpon the wings of
these Seraphins. For as in the Tabernacle,
the faces of the Cherubins, looked towards

The Epistle

*the seate of Mercie: So do the faces of these Seraphins, looke towards the Seate and Sea of your Honourable fauour and gracious pietie. Stories write of FORTVNE, and VICTORIE, that when they came from MACEDONIA, and coasted towards ROME, they put off their wings, and layd them downe, as if they would go no further. What are these winged tracts and feathered writings, but in the Prophets phrase, liber volans? In the Poets language, ἡττα πτερόβητα? If once they come into your Honours presence, they will leaue their wings, and seeke no other Patronage. When they first sounded in the aire, for the most part, you gaue them audience: Now they first come to the light, vouchsafe them countenance; and let them euer glorie, in his name, that sits like an Angell, in the Church of God: and doth most truly verifie, the character of Athanasius; who was said to bee, Ἀγγελικὸς τὸ εἶδος, Ἀγγελικώτερος τὴν διάνοιαν: Of an heavenly, and Angelicall presence: of a more heavenly and Angelicall understanding. God forbid, I should dip my pen in oyle, or mingle honie with my sacrifice; as one that would enchant your eares, with the Syrens language, of demulcent vanities: Church and State, Altars
and*

Dedicatorie.

and Tribunals, haue witnessed the Nobilitie of your Soule, and quit me of that suspicion: whose diffusive goodnesse many haue found, and do iustly honour. Augustine writes, of that good Father Ambrose, that his breast was Sanctū Dei Oraculum, an heauenly Oracle; from whence God spake. There is none almost so ignorant, of your diuine Excellence, but is readie to make the Parallel: and we reade of the same Father in his life by Costerius; that he was neuer aduanced to any gouernment in the Church, though neuer so powerfull and sublime, quin ampliore dignus haberetur, but that he seemed worthie of a greater: Such is the worlds opinion of your rare VVorth, and Senatorian Eminencie; though you begin with Hilarion, in Saint Hierome, Calcare mundi gloriam, To contemne and trample vpon the outward Pompe of humane glorie. I haue not least reason, though I am least able to do your Lordship seruice, and therefore as your fauours towards mee, haue bene like the Graces in Seneca, Virgines, pure, and chaste Virgines; not violated, or depraued with the least touch, or thought of corruption: So must they be euer Iuvenes, greene and flourishing, lest at any time they die,

The Epistle

and perish through unthankfulnesse, or obliuion.
 It is my wish, that I had some lasting monu-
 ment, of Art, and Wit; more durable then brasse
 or marble, to engraue the memorie of your Sacred
 and Diuine merits: that you might not onely be
 chartaceus or parietarius; but Cedrinus
 and Marmorarius, or that which comes nearest
 to eternitie. Well may you challenge the learnedst
 pen, since your Diamond-pointed quill taken from
 some Angels wing, hath giuen a kind of immor-
 talitie to the learnedst, and best of Kings, our
 late SOVERAIGNE, of most pretious and bles-
 sed memorie. But what can you expect of him,
 that is but *ἀλιὸν μαδντῆς*, (as Saint Basil writes
 of himselfe) one of those ancient fisher-mens dis-
 ciples? All that my Tree beares, is but fruite of
 this kind, wherein your Lordship most abounds.
 Yet am I encouraged by that of the Epigram-
 matist,

Iupiter Ambrosiâ satur est, & Nectare viuît:
 Nos tamen, exta Ioui, thura, merumq; damus.
 to waite behind, at your Honours feete, with the
 poore Oblation of this worthlesse mite: and to
 draw you a while (as Bernard did Eugenius)
 ab amplexibus Rahelis, from the care, and
 exercise of publike administrations. If there be
 small

Dedicatorie.

*small good in the Tree, there is much in the
Bush: and therefore lest I should be ouer-trou-
blesome, to Moses talking with God in the
mount; I end with Iacobs beneplacitum. The
good will of him that dwelt in the bush,
rest vpon the top and flower of your sacred and
diuine Excellence.*

Your Lordships most humble deuoted
Chaplain and Seruant in all duty
and thankfull obseruance,

JOHN WALL.

1810

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the above named subject. I have the pleasure to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Your obedient servant,
J. W. Wall.

Yours faithfully,
J. W. Wall.

J. W. Wall.

CVLTVS ANIMÆ, *THE* Soules Ornament.

TERTVL. de cultu foem.

*Vestite vos serico probitatis, byssino sancti-
tatis, taliter pigmentatae Deum
habebitis amatorem.*



THE FIRST SERMON.

CANTICLES 8. ver. 6.

*Set me as a Seal vpon thy heart, and as a Signet
vpon thine arme.*

THough all Scripture be giuen by inspiration, and is profitable to instruct, and to reprove, that so the man of God may be perfect in euery good worke: yet is there none more suitable with the rest of Gods Arke, and the peaceable condition of his Church, then what is now before me. It is written by *Solomon*, a King of peace; it is framed into a song, the voice of peace; it begins with a Kisse, the signe of peace; it is spent in Loue, the bond of peace, it runs vpon him, that is our peace; and hath not onely made peace our borders, but set at peace through the blood of his Crosse, the things in earth, and the things in heauen. This peace is most comfortably shadowed forth vnto vs in the mysticall Dialogue of this Sacred Epithalamie; where vnder the rine and the barke of things visible and corporall, we draw neare vnto the flower and the pith of that which is inuisible & spirituall: for what the Apostle writes of the Law, *ὁ νόμος πνευματικὸς* the Law is spirituall; that Nyssen extends, to this song: *ὁ λόγος πνευματικὸς*, This song is spirituall, and will not abide we should

continue in the outward court and naked letter, of springs, riuers, gardens, vineyards, breasts, towers, spices, ointments, or whatsoeuer may delight the organs of our sence: but drawes vs to a higher meaning, agreeable to the Maiestie of God, and the diuine sublimitie of his vndefiled goodnesse, till hauing pluckt the vayle from off the face of *Moses*, we behold with pure eyes the tender bowels of his vnspeakable loue, to that *Æthiopian Queene*, the blacknesse of our nature; the sacred Vnion, and Sacramentall coalition, of God and man, *Christ & his Church*, in the cords of loue, and the bands of mercie, for there is no similitude able to reach the depth hereof, shee will euer be in his sight, he will euer be in her thoughts, shee will be engraueed in the palmes of his hands, he will be placed as the signet of her arme. Shall I tell you the claime of this interest, it is Loue, for that was strong as death, and cruell as the graue: he spared not his life vnto death, but gaue it as a rancome for the sinnes of many, and sealed it with his bloud, crying to her as *Galba* to his souldiers: *Ego vester vos mihi*, I am wholly deuoted vnto you, you are wholly deuoted vnto me: therefore will hee bee as a scale on her heart, and as a signet on her arme: יְהוָה

Put me as a scale on thy heart, and as a signet on thy arme: The words of the Text are as a sacred armorie, where you haue a shield for the hand, and a couer for the heart; or as an heavenly wardrobe, where me thinkes I see the cloake and the ring, which *Iudab* left with *Tamar*, the ratification and assurance of spirituall grace, and euerlasting holinesse, they hold some Analogie with the offices of
state

state the seale and the signet, here is a seale, a broad seale for the largenesse of our hearts: *Put me as a seale on thy heart*, here is a signet, a little signet for the roundnesse of our armes.

As a signet on thine arme. Pauca at salutaria, expedita at sancta, (as we reade in *Saluianus*) short and holy, few and wholesome, breefe in words and precept, but in sence durable and permanent. That which I shall punctually distinguish vnto you, is first the habit and ornament of the Church, that is, Christ and his righteousness implied in the affixe of my Text, *Put me, or set me.*

Secondly, the Part and the Subiect to be adorned, that is, the heart and the arme: *Put me on thy heart, and on thine arme.*

Thirdly, the figure and semblance, that is, a seale or a signet. *Put me as a seale on thy heart, and as a signet on thy arme.*

Last of all the superinduction, with a ω in the Originall, which is vpon, or the circumposition, with a $\pi\epsilon\pi\iota$, in the Septuagint which is about. *Put me as a seale on thy heart, and a signet about thine arme.* All this is gathered, and recapitulated in that of Paul to the Romans, *Put ye on Christ Iesus, and take no care for the flesh to satisfie the lusts thereof.* But more perfectly in the same Apostle, to his Corinthians, *Ye are bought with a price, therefore glorifie God, in your bodies, and in your soules: for they are his.* He will be on thy heart, by Faith and Truth, and inward sanctification: he will be on thy arme, by loue, and holinesse, and outward manifestation. He will be here, and he will be there, *as a seale, or a signet*: that bearing the markes of Christ Iesus, in

our bodies, wee may be like those thousands of Israel, who were sealed in their fore-heads: sealed and selected vnto the Lord, against the day of our redemption. *Put him on thy heart*, for he is the wisdom of God: *Put him on thy arme*, for he is the power of God: *Put him on thy heart*, for he is the life of thy soule: *Put him on thy arme*, for he is the strength of thy flesh: *Put him on thy heart*, for he is the onely begotten Sonne of God, who liueth in the bosome of his Father: *Put him on thy arme*, for he is the mighty Redeemer of the world, that sitteth on the right hand of God in the glorie of the Father: *Put him on thy arme*, that he may direct thine actions: *Put him on thy heart*, that he may settle thy affections: *Put him as a scale, and signet on both*, that he may know thee for his owne, and bind thee to himselfe with an euerlasting couenant. *Quid enim prodest, si Deum gestamus in fronte, & vitia in animo recondamus?* as Saint Augustine hath obserued, *What availes it to haue God in the fore-head, so we treasure up wickednesse in the conscience?* If he be on thy heart by studie and meditation, he will learne thee knowledge, and make thee vnderstand the mysteries of his crosse, and the righteousness of his kingdome: If he be on thine arme for practice and imitation, he will order thy goings, and make thee delight in the way of truth, and the custodie of his precepts: If he be as a scale on the doore of thy heart, and the posts of thy arme, thou shalt not onely escape the punishment of the destroying Angell: but exalt thy horne, and triumph with the Lord, and reioyce exceedingly in the power and glorie of his saluation. Thus doth God call vpon vs, but it is for our
good

good and comfort. There is much pleasure in that we loue, though sometime absent: but then is our ioy full, and there is life in it, when that we loue is at hand and present: Therefore will he be in *oculis*, & in *osculis*, as the signet of our arme, for fight and presence; as the scale of our hearts, for delight and remembrance.

Put me as a scale on thy heart, and as a signet on thine arme. Hitherto wee haue lookt vpon the words of the Text, as so many coynes of gold & siluer, I shall now put them in the ballance of the Sanctuarie, and take their seuerall value, that so I may proceed to my first obseruation, Christ and his righteousnesse, implied in the affixe of my Text *Put me, or set me.*

Some play the Criticks, and would haue the Church to speake vnto Christ, not Christ to the Church, because the affixe is not masculine, but of the feminine gender: indeed if points and vowels had bene equall with the Originall, and not inuented after by the *Iewish Rabbins*, they might deserue hearing: but since it is otherwise, our safest course is to run with the Fathers, I meane *Theodore*, and the rest, who make Christ the spokesman, and that for himselfe, *Put me and set me.*

Great and wonderfull, is the beautie of the creature, such as might bewitch the heart of man, with the enchanting cup of deceitfull vanitie: but whether yee looke vpon the brightnesse of the starres, whether ye behold the glorie of the Angels, whether ye consider the treasures of the deepe, whether ye admire the power of the elements, from the center of the earth, to the circle of the heauens, there is

nothing ought to be as a crowne to vs, saue that gracious light, which shined to *Moses* in the bush, and sate in the Tabernacle amidst the golden Cherubins. It is the word of Christ must be as the iewell of our eares, it is the yoke of Christ, must be as the chaine of our necks, it is the faith of Christ, must be as the girdle of our loynes, it is the iustice of Christ, must be as the clothing of our nakednesse: his crosse our standard, and his blood our colours. What is the glorie and boasting of Christians, but in him that died for vs, in that name which is aboue euery name, in that name, in that name whereunto wee are baptized, and wherein we are blest? O thou Lord of hostes and King of Israel, we adore thy maiestie, we honour thy mercie, the sacrifice of thy flesh, the oblation on the crosse, the price of our redemption, the riches of thy saluation, whereby thou hast paid our debt, and reconciled vs to the Father. Therefore saith that chosen vessell, *God forbid I should glorie in any thing, but in the crosse of our Lord Iesus Christ: whereby the world is crucified to me, and I vnto the world: If any man preach other then yee haue receiued, let him be accurst: If any man receiue other then we haue preacht, let him be accurst.* Saint Bernard giues the reason: *Alijs rebus non tam ornati, quam onerati sumus.* Other things are more cumbersome then profitable: it is well if they prooue not hurtfull and pernicious, like that fatall habit, which the Turkish Emperors vsed to cast on those whom they meant to execute, famously knowne by the name of deaths mantle, in their stories. What meaneth that of Christ for himselfe? *without me, yee can do nothing, but in me yee haue life eternall?* Or that

that of *Paul* against himselfe, *was Paul crucified for you, or were ye baptized into the name of Paul?* But that wee should be wholly fixt on this object, and drawne from the loue, and the seruice, and the foolish admiration of euery creature. No man likes his friend, should loue his gift better then himselfe; and shall the Lord be pleased with such, that care more for his blessing, then for his goodnesse? I will not say, but that he is most readie, to loose the bands of *Orion*, and to power downe the sweete influence of the *Pleiades*, as so many golden showers in the bosomes of his seruants: yet is it his pleasure, wee should set more by his person, then by his fauours. *Aurum in arca, Deus in conscientia* (saith that learned Father *Austin*) God in the heart, is like gold in the coffer. Health to thy nauell, marrow to thy bones, cheere on thy table, musicke in thy feasts, sweetnesse in thy pleasures, securitie in thy honours, store in thy garners, plentie in thy vineyards, increase and fulnesse of all thy soule doth loue, for imagine. Yet may we delight in the temporall benefits of our spirituall *Isaac*: the fatnesse of the earth, and the dew of heaven, so it be with relation to his glorie, *Non ad corruptionem, sed ad consolationem, non ad illigandum sed utendum*, (as Saint *Austin* hath distinguished it) not to corruption, but to consolation: not to be entangled with their vanitie, but to be refreshed with the lawfull vse of their supply and vertue. It is not said, he that loueth father and mother, is vnworthy of me: But he that loueth father, or mother, or brother, or sister, more then me, is vnworthy of me: Neither is it a positive vse, but a comparatiue that is here restrained. Well may the seede of

Abraham embrace riches, and honour, and iurisdiction, and power, and due obseruance (as it were) from the sheaues of their brethren, together with the sweet encrease of the Sunne, and the sweet encrease of the Moone, as a reward of pietie, or the smell of a field, which the Lord hath blest: but if it be more then him, they are vnworthy of him: or if it be not for him, they are vnworthy of him: and therefore saith *Ambrose*, *In omnibus istis fragret odor Christi*, In all this let the saour of Christ be fragrant, and his loue abound? Yea let it be predominant, and supereminent, as oyle on the top of water: that our water may be turned into wine, the rainy delights of watry pleasures, into the sweet wine of true ioy, and spirituall gladnesse. It was the pride of *Seneca*, and he boasted much, *Vbicunque ago, Demetrium circumfero*, that wheresoeuer he went, he bare *Demetrius* with him, O that we could say the like of God! *Vbicunq; ago, Deum circumfero*, Wheresoeuer I go, I beare Christ Iesus with me: the secret of my bosome, is as the house of *Zachens*, where he was receiued with chearefulnesse, and alacritie, it is not a materiall crucifixe, or a visible picture, wrought in gold, or framed in siluer, but the sweet remembrance of my blessed Sauiour, that is euer with me: the print of his loue, the example of his vertue, the image of his goodnesse, the record of his mercie, all the miracles that he wrought for my conuersion, all the precepts that he gaue for my instruction, all the miseries and indignities that he endured and sustained for my libertie and saluation: the power of his death, the triumph of his crosse, the glorie of his rising, the comfort of his appearing

is that which I bind, as signes vpon my arme, and lay as Camphire betweene my breasts. *I bicunque ago, Deum circumfero.* Wherefoeuer I go, I beare Christ Iesus with me: as the lot of mine inheritance, as the crowne of my felicitie: *σύνδικον συνδουλόν* (saith *Alexandrinus*) the friend of my bosome, the companion of my studie. It is the light of thy countenance, that was stamp't vpon vs: and it is the light of thy countenance that must shine within vs: if euer wee be as the Moone, faire, and beautifull: Whence shall the image of God, deriue her beautie, but from God? Whence shall the Spouse of Christ, take the ornaments of grace, and comelinesse, but from the treasure of his righteousness? *Adultera anima* (saith *Austin*) that soule is wicked, and adulterous, guilty of spirituall fornication, which embraceth the creature, and leaueth the Creator. There is no helpe for vs, but in that fountaine, which our Fathers thirsted in the wilderness. It is with the heart of man, as with the hand of *Moses*: when he pluckt it out of his bosome, it was foule and leprous, when he put it in, it was faire and comely. Christ is our bosome, and the cure of our leprosie, the refuge of his Sanctuary: without him we are foule and leprous, with him honorable and glorious, sanctified and purged, from the leprosie of sinne, and the filth of iniquities. We reade in the Stories of the Church, that when *Antioch* was troubled with a lamentable earthquake, *Euphremion* the Bishop receiued an Oracle; that euery one should write, *Christus nobiscum*, Christ be with vs, vpon the doores of their houses: which being done, the earthquake stayed, and the inhabitants were comforted. I know not how true

that was, sure I am, if the faith of Christ be written vpon the doores of our hearts, it will not onely stay the feares, and the earth-quakes of our weake flesh, and ruinous habitations: but make strong our bars, and stablish the foundation of that spirituall building, that new Ierusalem, which came downe from heauen, and is like vnto a Citie that is at vnitie within it selfe. Thus you see there is much ground for a ^{word} *Put me*, and that we should rather forsake nets, & ship, with *Iames & Andrew*, yea the whole world, & our selues to boote, then not to cleaue to him, that is *eternum gaudium*, the fountaine of life, the author of blessednesse, the glorie of his Church, the honour of Paradise, the euerlasting ioy, and great reward of men and of Angels: that when the Prince of this world shall come, we may take vp the words of our Sauour: *Venit, sed nihil inuenit*. Indeed he came, but he found nothing in me, *Iohn* 14. 30. Yet there be that do more affect *χρὸς* then *χρῆρον*, as *Nicophorus* writeth in historie. The image of *Cesar*, more then of *Christ*. That which theeues may steale, and the moathes eate, and the rust consume, more then him that abides for euer. Others like the *Gergasens*, driue him out of their coasts, and will not abide he should come neare their houses, if once they see him in his distressed members, whether blind, or lame, or sicke, or naked, they cry with those Diuels in the Gospell. *Quid tibi & nobis fili David?* What haue we to do with thee o thou Sonne of *David*, dost thou come to vexe vs and trouble vs before the time? Yet there he is, and makes profession of it. *Esuriui*, it is I, that was an hungrie, and ye gaue me no meate; it is I, that was athirst, and ye gaue me no drinke: it is I, that was naked, and ye did not cloath

me: it is I, that was in prison, and ye did not visit me. Here might I knocke at the consciences of many, & examine what it is they lay to heart. Hath not pride shut Christ out of the heart of the vaine glorious? Hath not pleasure shut Christ out of the heart of the voluptuous? Hath not profit shut Christ out of the heart of the couetous? Hath not strife, and enuie, and contention, and diuision, quite shut him out of the heart of the turbulent and seditious? These are thy Gods ô Israel, which lead thee backe into the darknesse of Ægypt, *Lares & Penates*, those Idol gods that set vp altars in thy heart and rule in the temple of thy body. So that Christ may stand at the doore, and knocke, till his head be full of dew, and his lockes with the drops of the night, there be few will let him enter, crying as he doth in my Text, or rather in the Gospell, *Volucres nidos, & vulpes foveas*, the birds haue their nests, and the foxes their holes: but the Sonne of man hath not whereon to lay his head. Yet is there a double place due to him, the one without, the other within: the one on the heart, the other on the arme. And so I passe from the ornament, to the subiect, from Christ Iesus the Bishop of our soules, to our hearts the sea, and palace of his residence.

Put me on thy heart, and put me on thy arme.

Kardia *ἡ καρδιά*, *ἡ καρδιά* *ἡ καρδιά*, (as *Nyssen* writes in the life of *Moses*) heart and arme, are emblematicall, the one of contemplation, the other of action. Both due to God, and his seruice, but first hee calls for the heart, like wisdom in the Prouerbs. *My sonne giue me thy heart.* If our heart be the seate of loue, what is God but loue? If our heart

be the keepers of our treasure, What is God but our treasure? he lay in the heart of the earth three dayes when he was abased: but now he is exalted, let him rest in the earth of our hearts, from day, to day, and from generation, to generation. Though he be Lord of all, and command euery part, yet there would he set vp his throne, and place the septer of his dominion, as in the Metropolis of his Kingdome. It is fitly resembled to a Castle, which being taken, and surprized, the whole Citie is forced to yeeld: the vnderstanding her intelligence, the affections her counsellours, the sences her watchmen, the members her seruants: Yet if the Lord do not keepe the Citie, it is all in vaine, and therefore saith the Euangelist, *Intrauit Iesus in Castellum*. The Lord went into the Castle, or *intrabit Iesus in Castellum*, the Lord shall go into the Castle, that saluation may be our walls, and praise our gates. For if Satan get but footing, all is lost: Ierusalem will be as a heape of stones, and the abomination of desolation will light vpon our Citie. It was a controuersie betweene *Plato*, and *Galen*, whether the heart, or the braine, were the seat of life, and motion: but the Church resolueth determinately, that our heart is the receptacle of heauenly grace, and spirituall inspiration. In the naturall man it liues first, and dyes last: in the spirituall man it liues first, and dyes last. Let the eye be darke, how great is that darknesse? let the heart be dead, how great is that deadnesse? a good man bringeth forth good things out of the treasure of his heart; an euill man bringeth forth euill things out of the treasure of his heart. For as there is life in the heart: so out of the heart, proceedeth thefts, and mur-

murders, fornications, and adulteries, the 15. and the 19. of *Matthew*. Be aduised then, who it is you place there. If Christ knocke let him not stay, he alone is that fire, which is able to soften thy heart, though hard as iron, or impenetrable as the adamant, and make it, like melting waxe in the midst of thy bowels. He alone, is that bread, which is able to fill thy heart, the seuerall Angels of that capacious *Trigonum*, with the immensitie of his presence. O let him not stand onely in thy forehead by show, and profession: but call him into thy heart, by faith, and prayer, and deuout acknowledgement, and religious inuocation; else are ye like those that go into the Sunne, not for heate, or warmth, but to be seene, and to be admired: shall he cry to these, *Vulnerasti cor meum*, thou hast wounded my heart, thou hast wounded my heart with one of thine eyes; and wilt not thou make answer, *Paratum est cor meum*; my heart is readie, O God, my heart is ready? O the true *Isaac*, and beloued of his Father, this is that deare, and onely beloued sonne, which he will haue thee offer. Almes, mercie, repentance, charitie, instruction, prophesie, contrition, humiliation, or whatsoever we can performe without a heart, is but as an offering without salt, and makes but an hatefull and prodigious sacrifice. If the Psalmists reioyce, it is in the innocencie of heart. If the Apostle exhort, it is to simplicitie of heart. If the Lord be pleased, it is with vprightnesse of heart. If the Law be ended, and the Gospell established, it is in loue, from a pure heart and a good conscience. *The end of the Law is loue, from a pure heart, and a good conscience, and faith vnfaigned.* I remember God charged the Priest to
san-

The first Sermon.

sanctifie the breast of their shake offering, as well as the shoulder of the heave offering. That we might see, it is not so much the outward man, as the inward, wherein he delighteth, neither is it enough to beare Christ in the head, as *Minerva* did *Iupiter*, vnlesse we beare him in the heart, as *Mary* did our Sauour. *Granidate potuit, grauari non potuit beatam virginem.* He might well fill her wombe with the glorie of his flesh, he could not burden her, with trouble of his presence: How then will they satisfie this demand, that haue no heart vnto goodnesse? The armie *Philopemen* is likened vnto a man, that hath legs & feete, but no belly: because they wanted money, which is the heart of warre: so I feare in the Church militant, there be diuerse that haue legs, and feete, but no bellie: they haue the legges and the feete of outward conuersation, but they want the heart and the belly of inward deuotion. *Non vita sed fame negotiatores,* (as *Tertul.* makes the charachter) such as negotiate and trade more for a good name, then for a good life: for a good report, then a good conscience. If the Lord will be on the eare, who so ready to attend his word, and to call for a Sermon? If the Lord will be on the tongue, who so forward to confesse his name, or to speake of Religion, till they haue turned *Sacramentum in sermonem*, (as *Saluianus* speakes) the sacred vse, of his glorious name, into vaine babling, and the foolish contention of words and trifles. But let him call for the heart, they are quite blanke, either it is lost in the cares of this world, or sold to worke deceit and wickednesse. Thus haue they a shew of godlinesse, but denie the power thereof, like fiddlers, that are more carefull in tuning their

their instruments, then in tuning their liues: their tongues are their instruments, if they be in tune, and the strings thereof well set, to faire language and glozing hypocrisie, all is well: they haue done their parts, and dutie, I know not whether I may say they haue no heart, or a double heart, לב לב as Hebricians vse to Ipeake, a heart, and a heart, one for Christ, another for *Belial*, one for God, another for the Diuell. Sure I am, they are *cardiaci*, and fall vnder the curse, the wise man hath denounced, *Va duplici cordi*, Woe to the double heart, for the Lord will not part stakes with any, neither hath righteousness any communication with vnrighteousnes. They are not many hearts, but one, that he desireth, howbeit the conditions thereof be diuerse. For it must be a new heart, and a cleane heart, & a sound heart, and a broken heart, renewed by his word, clenched in his blood, sound by the truth of doctrine, broken by the contrition of spirit, else will he forsake the tabernacle of our body, and abhorre both heart and arme, which is the second receptacle of our Sauiour.

Put me vpon thy arme.

For though Loue precede Faith in order of perfection, yet Faith precedes Loue in order of generation; did the Prophet begin to speake before the heart waxt hot, and the fire was kindled in his breast? First belecue with thy heart, then confesse with thy mouth, yet so that heart, and mouth, and hand, and arme, may go together. Good workes ioyned to Faith, are as a strong building on a good foundation: the building of gold, and siluer, vpon that ground which is laid of old, I meane Christ Iesus. *Mary* had no sooner borne Christ in her wombe,

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and presented him in the Temple, but *Simeon* takes him in his armes, and embraceth him ioyfully. For we must not be ashamed of our profession, but carrie the ensigne of our Saviour openly before vs, that so the vertue, and the patience, and the meeknesse, and the obedience of Christ Iesus, may be found in euery part; but chiefly in our actions. Christ on the heart, is like seed on the earth: Christ on the arme, is like corne on the eare. Christ on the heart, like a tree planted by the riuers of water: Christ on the arme, like a tree bringing fruit in time of Autumne, and therefore true Religion, and vndefiled before God, is practicall, and operatiue, in the workes of mercie: *To visit the fatherlesse, and widomes in aduersitie: and so keepe our selues vnspotted of the world.* If our lips drop honey, by the preaching of his word, and the sweetnesse of his doctrine it is good and commendable, but if our hands drop myrrh, by the crucifying of him, and the mortification of our earthly members by the obedience of Christ, and the perfect imitation of Christian holinesse, it is most comfortable and heavenly. There be that follow the paths of Christ, and (to vse the words of *Saluatoris*) *Patentiora faciunt Domini vestigia*, they make the footsteps of our Saviour more plaine and easie, by the example of their vertue, and the euidence of their bountie. These be they which beare him in their armes, and carrie him as a lampe burning in their hands for the benefit of others. *Do men gather figs of thornes, or grapes of thistles? Ye shall know them by their fruite.* And as Christ said of himselfe, *interrogate opera*, aske my workes, for they speake of me: so may we say of them, *interrogate opera,*

opera, aske their workes, for they speake of them, looke not on the face, regard not the voice, they may haue the voice of *Jacob*, but the hands of *Esaú*: enquire of their workes, they beare witnessse of them, and are the surest markes of euery Christlan. *Auditor cum videtur* saith *Tertullian*, A good Philosopher is best heard, when hee is seene; and a true Christian best knowne, by the glasse of his life, and the president of his actions. It is a good resemblance that ancient Father vsed in his Moralls. *Alii ferunt, ubi opera ostendunt*. The works of the Saints, are as the wings of the Cherubins that touch one another: for as they smite one another by their wings: so we excite one another by our workes, and prouoke (as it were) to godlinesse of liuing, remember then (I beseech you) the end of your vocation, that ye are the workmanship of God, created in Christ Iesus to good workes: That he gaue his life for you, to the end you might be a peculiar to himselfe, zealous of good workes: die vnto sinne, liue vnto righteousnesse, cast off the workes of darknesse, put on the armour of light, that ye may be worthy of the Gospell of Christ, and the doctrine of our Sauiour in all things may be honoured. Ye are they, of whom the Apostle doth trauell in birth, that Christ may be formed in you, and you transformed into him, as well in arme as in heart, as well in body as in spirit. O let it neuer be said of these blessed armes, the armes of your workes, as *Milo* said of his armes, the armes of his flesh, *Hi mortui sunt*, they are dead, and there is no life in them. But let the power, and the courage, and the vigour, and the Spirit of Christ Iesus, quicken and make ye vegeta-

riue in all goodnesse. Anatomists do obserue, there is a veine runnes from the heart to the arme, and bounds on the finger, where the ring is worne, if Christ be our ring and scale, he must be so on the arme, that he leaue not the heart, so on the heart, that he reach vnto the arme, for direction of faith and manners. Here might I call heauen and earth to record, and witnesse before God and his Angels, how iniuriously we are traduced, to despise the Law, and not to care for the decalogue, to rely vpon a naked faith, without the fruite of holinesse, or the observation of his precepts. Oh thou which bindest thy words, as signes vpon our armes, and as frontlets betweene our eyes, pleade our cause, and vindicate vs from this calumnie: tell these men, thou art not onely as a scale vpon our hearts, by the knowledge of thy truth, but as a signet vpon our armes, by the conformitie of life, and the exercise of holinesse. And so I hasten to the scale, and closure of discourse: which is the forme and semblance, and that is *a scale or a signet*.

Put me as a scale, and a signet. Well may hee be rearmed a scale, that is, the brightnesse of his Fathers glorie, and the engraue forme of his substance, but that which is here a scale or a signet, is onely *in* the Originall. A ring, or a scale, that as we haue borne the image of the earthly, so we may beare the image of the heauenly, by similitude and conformitie to our Saviour: whether in his obedience and his righteousness, or in his patience and his sufferings. For as no siluer is currant, vnlesse it beare the image & superscription of the Emperour: so there is nothing auailable before God, without the stamp
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of his Sonne, and the character of our Sauour. Thoughts, vowes, meditations, prayers, intentions, actions, are but vaine and fiuolous, and will neuer be able to purchase heauen, vnlesse they be sealed in Christ, and the assurance of his mercie: in whom all the promises of God, are yea and Amen.

This made the Church in her Liturgie, seale vp her petitions in the name and mediation of Christ Iesus: in all her supplications, and intercessions, she doth adiure God, and bind him (as it were) by this seale, *Per Iesum Christum Dominum nostrum*, Through Iesus Christ our Lord, through Iesus Christ our onely mediator and redeemer. I will not draw my Text to the Crosse in Baptisme, because it is not said, he will be a seale, but as a seale, and there is a good meaning of that in Saint *Austin*, *Deus amat signorum suorum factores, non pictores*: Yet let me tell the turbulent Schismaticke, and factious Noualist, that it is an ancient Ceremonie, deriued from the Primitiue Church, grounded vpon reason, and obseruation. For what is the signe of Christ, but the Crosse of our Sauour, are not the Sacraments of God, the seales of God? wherein we are sealed and confirmed, by the arrabon and witnesse of his Spirit? As the doores and threshold were signed with the bloud of the Paschall Lambe: so it is the bloud of Christ, our true Passouer, that doth seale both our hearts, and foreheads; I do not say with *Austin*, *Repellit exterminatorem, si Christum inueniat habitatorem*, Though in his 50. Tract vpon *Iohn*, it be twice repeated, within the space of fixe lines. Yet let me borrow so much from that learned Father, *Nihil olim in carne intolerabilis, nihil modo in fronte gloriosius*.

riofus. Heretofore there was nothing more bloudy, and intollerable to the renting of our flesh, and the tearing of our bodies: Now there is nothing more glorious, and honourable, to the acknowledgement of faith, and the beautifying of our foreheads. But what meanes the seale of my Text? And why is he desirous to be as a signet? Take it actiuelly, take it passiuelly, for the impression that is made, or the seale and ring, that maketh the impression, it is diuersly vsed, and hath many singular effects, *Ad custodiam, ad notationem, ad gratiam, ad confirmationem*: For beautie and exornation, that his glorie may shine in vs, for distinction and notification, that we might be knowne from strangers, for custodie and preservation, that nothing go in nor out to annoy and hurt vs. For assurance and confirmation, that we be not drawne from God, or relinquish the truth of our profession. Thus are wee become as an enclosed garden, or a fountaine sealed vp, like that Eastgate in *Ezechiels* Sanctuary, which was shut and might not be opened, lest any should enter. Open locks tempt theeues: but that which is sealed remaines inuiolate. So if Faith, and Truth, and hope, and ioy, and the graces of the Spirit, and the mysteries of our saluation, be not sealed in Christ, they may be stolne from our hearts, and become a prey to the enemy. But if they lie vnder this seale, they are fast and sure: No heresie, no vanity, no crueltie, nor policie, shall be able to rob and spoyle vs of our glorie. Well may Satan come in, like a theefe by the windowes, and enter through the passages of our sence: if once he espie this seale vpon the heart, he will recoyle, and fly backe. It is a strong munition, able to repulse, and extermi-

exterminate all the diuels in hell, though multiplied and banded in troopes and legions. Now we haue the force of the Originall, and the emphasis of Septuagint, the one vpon, the other about, he will be vpon our hearts to suppress the euill that is within, and to preuent the danger that is without, he will be about the arme, that wee may be enuironed on euery side, and secured from the inrode of spirituall wickednesse. Should I distinctly prosecute the seuerall vertues of this seale, you might call for a seale vnto my lippes: and therefore I labour to be short. Yet is there one meaning of this Embleme, which I may not forget, and that is loue, and honour, with a deare respect, and most precious estimation. Consider that of *Ieremie*, *If he were as the seale of my right hand, yet would I plucke him thence.* Remember that of *Haggai*, *I will make him as the signet of mine arme, because I haue chosen him:* what doth this sound, but of grace and fauour? It is the seale of our ring, and the image of our friend, whereof we are proud and boast.

Ventilat aestiūm digitis sudantibus aurum: Thus will he be as the seale of our hand, or as the gemme of our finger, that he may be held more deare and pretious, then thousands of gold and siluer: For what is more sweete, what more pleasing, what more glorious, what more honourable, then Christ Iesus? at whose beaurie, the Sunne and the Moone are abashed, on whose face the Angels looke with admiration, and astonishment. His power made vs, the power of his God-head: his weakenesse saued vs, the weakenesse of his manhood. Therefore may he iustly set his marke vpon vs, yet is it not the rubie,
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or the chrysolite, or the saphir, or the diamond, or any other pretious stone, that he would stocke and graft in vs, but himselfe, the image of himselfe, more deare and precious, then all the world beside. O that we did esteeme him as a rich pearle, or iewel of great price, and incomparable value, and not onely so, but in this imitate *Cleopatra*, put him into our draft, and traieſt him into our bowels, with the hunger and thirst of righteouſneſſe. We know the zeale of that *Theban* Captaine, when being brought into the campe halfe dead, he asked whether his shield were taken by the enemy, as if nothing else were to be regarded; and when he found it safe, he began to kisse it and reuiue againe: Such ought to be our zeale toward Christ, the shield of our defence, and the seale of our redemption. What is the Church but as a garden? What are we but as spirituall Bees? O let vs sucke the flowers, and draw the sweetneſſe, and neuer rest, till we haue made a hiue of our soules and bodies; that our hearts may be as waxe, softened, and mollified, for the impression of this seale, and nothing but this, I meane, Christ Iesus and him crucified. The place he chuseth for himselfe, is the heart, by faith and confidence: the arme, by loue, and charitable operations: and that as a scale, or a signet, for esteeme and dignity. Let me therefore once more beseech you, that you would all be keepers of this scale, without which nothing is to bee held: but chiefly the house of *Aaron* and the Tribe of *Leuie*, whether God hath placed vs, as the signet of his arme, iudge you, there is peace within our walls, and plenteouſneſſe within our palaces, we sit vnder our vines, and our figtrees, and there is none

The first Sermon.

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to make vs affraid: our sonnes grow vp as young plants, and our daughters as the polisht corners of the Temple: our garners abound; and are full of all manner of store, our sheepe bring forth thousands, and ten thousands in our folds: our oxen are strong to labour, and there is no decay, no leading captiue, no complaining in our streets. Thus hath he put vs, as the scale of his heart, and as the signet of his arme, by the care of his loue, and the tenderneffe of his affection. Not to do the like with him, and to answer loue by loue, were great inhumanity, wonderfull impietie: he doth not so with other Nations, he rather maketh them as a marke to shoote at in the fiercenesse of his displeasure: but let vs neuer forget his abundant louing kindnesse, crying with Saint *Bernard*, *Sufficit amor Christi*, the loue of Christ sufficeth, in him alone we are rich, and haue enough: he is very sweet and delectable, the rest of our labour, the stay of our pilgrimage, the comfort of our heauines, the pledge of blessednesse. That as now we are as the scale of his left hand, by temporall fauours: so hereafter we may be as the scale of his right hand, by his euerlasting mercies. Which the Lord grant, for the merits of his Sonne, to whom with the Spirit, three persons, and one God, be honour, and glorie, power, and maiestie, this day and for euer.

Amen.



Triumphus CHRISTI: Christs Triumph.

AVG. Ser. de Temp.

*Didicit cælum portare hominem, & sub
pedibus Christi, famulantia
æthera iacuerunt.*



Trinuphus

CHRIST:

Christ's Trinuph.

Printed by J. Sturges, at the
Printers Office, in Pall-mall.
1714.

honor is the beloved son of God, that is



THE SECOND SERMON.

Under the shadow of the great tree of life, the word of God is now: which is the word of God, and the word of the Gospel. Good lucke haue thou with thine honour, and thy word of truth, and meeknesse, and righteoufnesse.

Christ is the end of the Law (saith the Apostle) yea and of the figures, and of the Ceremonies: towards him they all toeke, from him they receiue their accomplishment and perfection. He is the *Moses* that shewes vs the true God, and teacheth vs his Law: He is the *Joshua* that destroyeth our enemies, and brings vs into Canaan: He is the *David*, that smote Goliath: He is the *Salomon*, that buildeth a temple, a temple (I say) not made with hands, but eternall in the heavens. What then shall I go for the meaning of these words? but that which shall content, of a dry line within this sacred volume? *Non recedamus a lapide angulari* (saith *Aristotle*) There is no departing from the corner stone, unless we mean to loose our way. Christ is the landmark, and boundary of this and other propheties, what though *David* writ vnto the King, or speake of his

The second Sermon.

sonne? It is the beloued Sonne of God, that lyeth in the boosome of the Father, that is the subject of his prediction. Thus doth one wheele, run within another, as in the vision of *Ezechiel*, Christ in *Solomon*, and grace in Christ: for what the Apostles saw in the flesh, the Prophets beheld in the spirit, and if ever ~~had~~ were the pen of another, moued by the holy Ghost, and set a worke by the finger of that eternall Maiestie, to write, and speake, not after the will of man, but after the will of God, it is now: whilst vnder the shadow of termes indefinite, he proclaimes honour, and felicitie, with the flourishing increase of triumphant exaltation to the Lord, and to his anointed: and that for his words sake, that Euangelicall word, the word of the Gospell.

Good lucke haue thou with shine, bountie, ride on, for the word of truth, and of meeknesse, and of righteousness.

Referre my Text to *Solomon*, you haue benediction, referre it vnto Christ, you haue a prediction, it wisheth well to *Solomon*, and there it is *Oratio*: it speaketh well of Christ, and there it is *Oraculum*: Not shewing what he would haue done, but what should be done, by the rod of his power, and the scepter of his Dominion. *Good lucke haue thou with shine bountie*: What then do you observe in the land-scope of these words? But the dew of *Sermon*, lying vpon the hill of *Sin*, honour attended with felicitie, the promise of felicitie, as the dew of *Herman*: the sublimitie of honour as the hill of *Sin*.

Good lucke haue thou with shine bountie, Or rather if you please a golden branch, on the top of *Libanus*, the flower and the leafe thereof, is honour, the fruite

fruite and sweetnesse, is felicitie: *Good lucke haue thou with thine honour.*

The expansion, and stretching forth, is encrease.

Ride on with thine honour.

The roote and body, is *non* a word of truth.

Good lucke haue thou with thine honour, ride on, for the word of truth, and of meeknesse, and of righteousness.

O the blessed foundation, whereon the Apostle builds gold, and siluer, and precious stones, honour and felicitie, with the ioyfull succession of victorious power, and royall soueraignty. It is a word of truth, and confirms his promises, it is a word of meeknesse, and prayeth for his enemies, it is a word of righteousness, and iustifies his seruants. Hee was crowned with honour in the worke of our redemption, he was aduanced to ride on, for the consummation of our glorie. There we find his patience, here we find his perseuerance, euery where the oyle of ioy, and of gladnesse: whereupon saith Bernard, *Nemo saluus, quanto minus saluator.* There is none can be saued, much lesse a Saviour, without the constancie of perseuerance. *Good lucke haue thou with thine honour, and ride on.*

Good lucke haue thou with thine honour, and begin what thou hast to do.

Ride on with thine honour: and finish what thou hast begun. It is thy promise that doth binde thee, and thy word that doth excite thee, a word of truth that shewes vs thy precepts, a word of meeknesse that forgives our iniquities, a word of righteousness that purifies the conscience.

Good lucke haue thou with thine honour, ride on, for the

the word of truth, and of meeknesse, and of righteousness.

These are the drops of raine from above, which I desire may fall gently into your soules, as into a fleece of wooll, with facilitie of patience, and humilitie of deuotion. Good lucke haue you in hearing, good lucke haue I in speaking, from him that rideth on the circle of the heauens, and is now drawne throughout the whole world on the foure Euangelists, that triumphant chariot, the chariot of the Gospell. And so I begin with my first obsecration, and take the Omen of my text, *Fortuna Domini cantata & habile regnum.* *Fortune* Good lucke haue thou with thine *bonque*. That inscription of *ryxa* *kyadu* or good fortune, which *Dewsthenes* bare on his shield, *Christ* bore in his cradle, and the starre that shined at his birth, was auspicious through the whole course of his life, it brought him to honour, it kept him in honour, and made him triumph gloriously, ouer the whole power of the enemies, for what is the magnificence of humane greatnesse, without the assistance of diuine goodnesse, but (as *Saluianus* notes) *Sine medulla corpus*, as flesh without life, or bones without marrow: Many refuse to be great, none to be fortunate. Marke the speech of *Biazet* the fourth, when his sonne was taken captiue, and one of his chiefest Cities forsaken by the enemies, he entreats the condition of a beast, and his discontent breake forth in lightning. O happy strept-headed, that hath neither Oracles nor Schastie to loose. And therefore I the lesse maruell what *Saint Austin* notes among the Romanes, that when they built temples, what Images, and doised their seuerall powers,

powers, they all giue place to *Felicitie* as Queene and Empresse among the gods of the Nations, and Idols of the heathen: for it is the dew of heauenly grace and coelestiall benediction, that must crowne and establiſh not onely the labours, and designes, of mans wit, and humane inuention: but the highest aduancements, and greatest preferments wee can sustaine. You may compare it to that siluer cup, which *Ioseph* put into the mouth of *Beniamins* sacke, all the sonnes of *Iacob* returned laden from *Aegypt*, with corne and money in their sacks: onely *Beniamin* had the cup, as a singular pledge of his brothers fauour. And though many reioyce for the corne and the wine, and the oyle that hath increast, yet this grace cup, whether you terme it *scyphum gratie* a cup of grace, with *Ambrose*, ore *calicem benedictionis*, a cup of blessing, with the Apostle, this siluer cup, this grace cup, is still kept for *Beniamin*, the sonnes of God, and the children of his right hand, that grow and flourish, vnder the wing and shadow of his protection. Great was the honour of Christ, in regard of his threefold vnction, he was annointed as a Prophet, and spake as neuer man did; he was annointed as a Priest, and layd the holocaust of his bodie vpon the altar of his crosse: he was annointed as a King, and now sits regnant on the hill of *Sion*, the house of *Iacob*, the throne of *Dauid*, hauing receiued all power, both in heauen and earth by donation from the Father. Yea saith *Bernard*, *Pretiosi magis panni saluatoris*: The robes of Kings, are not to be compared with the raggs of Christ: nor the throne of Princes, with the crosse of our Sauour. There is more honour in the nayles of

his crosse, then in the pearles of their crownes, that mannage the scepters of diuers Nations, and mighty kingdomes. But whether his arme be full of strength, or his lippes be full of grace, or his soule be full of knowledge, or his flesh be full of glorie, the ground is taken from the Prophet, *Quia Deus in eternum benedixit*: Because God hath blessed him for euer. *Full of grace are thy lippes, because God hath blessed thee for euer.* And therefore let vs beseech our heavenly Father, as the daughter of Caleb did her earthly father, that he would giue vnto vs, the springs aboue, as well as the springs beneath, that *irriguum inferius*, of humane grace, and temporall happinesse: that *irriguum superius*, of diuine grace, and spirituall blessednesse: wrestling with God as Iacob with the Angell, till he blesse vs, and make a vnion of that double character, *Traiano melior, Augusto felicior*: the vertue of *Traian*, with the fortune of *Augustus*, *Non te demittam nisi benedixeris*, I will not let thee go except thou blesse me. Yet let me not confine the honour of Christ, to any particulars, when he was lifted on a throne, the whole Temple was full of his glorie, and if wee desire to comprehend with all Saints what is the length, and the bredth, the height, and the depth thereof, wee must take the wings of the morning, and flie to the vttermost parts of the earth, the height reacheth vp to the clouds, the depth pearceth below the center, the length stretcheth from one generation to another, the bredth extends from the riuer to the sea, and from the sea to the worlds end. But that which is here chiefly intended is militarie, and Thriambeuticall, like that of Knighthood and chiuallry, got (as if it were) in the field,

field, by the strength of his arme, and the power of his owne right hand, the triumphant honour of his glorious victorie ouer death, hell, world, and the diuell. When he was lifted from the earth, and drew all things vnto him, when he entred the strong mans house, and tooke away his prisoners, and smote *Goliath*, with his owne sword, and deliuered the prey from the iawes of the enemy: when he destroyed the kingdome of Satan, and bare away those gates of brasse vpon his shoulders, and trode the wine-presse, and came victoriously from *Edom*, with his garments red from *Bozrah*, leauing this encouragement to all posteritie *ἡμεῖς νικῶμεν* be of good cheere, (my friends) I haue overcome the world. Beloued Christians that stand in the Courts of Ierusalem, to behold the faire beautie of the Lord, and to admire his glorie: What greater honour then to smite his enemies on the cheek bone, and to drowne *Pharoh* and his chariots in the sea? To cast the Dragon and his Angels into the bottomlesse pit of Cimmerian darknesse, and euerlasting destruction? To saue *Israel*, to passe *Jordan* with the staffe of his crosse, to redceme *Sion*, and with a few drops of blood to purge the whole earth, and to binde vp the fractures thereof. Yea saith that good Bishop of *Nazianzum*, *καθάπερ ὁπὸς γαλακτὶ* as runnet curdles milke, so doth the blood of Christ vnite and conioyne, and cement, and coagulate (as it were) the whole companie of Gods elect, in one fellowship and communion, to the praise of the glorie of his grace. This is it that doth magnifie the Lord, that heauen is not able to containe him: before the triumph of his crosse, he might haue bene held in a stable or a manger: but

now heauen must be enlarged, and the gates thereof set wide open for the entrance of his glorie. *Lift vp your heads, o ye gates, and be ye lift vp, o yee everlasting doores, and the King of glorie shall come in.* Who is able to expresse the wonderful celebrity of his magnificent greatnesse? There is a voyce heard, and the Saints of God are conuerted by the trumpet of his word; to come forth and behold the solemne coronation of his victorious maiestie. *Egredimini filie Sion, Come forth ye daughters of Sion, and behold King Solomon in his crowne,* It was a crowne, though it were of thornes, when hee made the crosse his throne, and a reed his scepter; *Egredimini filie Sion, Come forth yee daughters of Sion, and behold King Solomon in his crowne.* O let not those dead flies of Iewish infidelitie corrupt the sweetnesse of this precious ointment, or taint the saueur of his incomparable glorie. Mused blasphemie (saith Bernard) these dead flies are blasphemous obloquies of heathens and infidels, that stumble at the weakenesse of his flesh, and are scandalized with the humilitie of his passion, that tread vnder foot the bloud of his crosse, and insult ouer the miserie of his voluntarie sufferings, much like *Tiberius* in *Sueton*, *Qui Germanici facta eleuabat*, that snarled at the greatnesse of *Germanicus*, and traduced his noble acts as vaine and friuolous: Whereas wee know Christs honour is great in our saluation, and that whatsoeuer he endured was but dispensatiue, as when one man goes downe into a pit, that he may helpe another out, or a Physition tastes a potion, that he may temper it for the sick: by the greatnes of his loue, and the bowels of his compassion. What then shall I say, but as
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the Apostle doth, our vncomely parts haue more comelinesse on: neither are wee ashamed of our God, though he were crucified, that was his glorie, and will be our felicitie. O Lord if thy shame bee glorious, what is thy glory? How shall wee be aduanced by the strength of thy power, that are so dignified by the weakenesse of thy sufferings? It is the honour of Christ to saue vs: let it be the honour of Christians to serue him. Yea and (as *Basil* speaks) *δόξας ἢ περιφανείας ἐπέβλη* the very top and crowne of our glorie and reioycing. When the wise men brought myrrhe, they knew hee should die like a man; but when they brought incense, they knew he was to be honoured as a God. Take heed then (I beseech you) lest at any time the weaknesse of his manhood abolish that honour which is due vnto his Godhead. If yet it be obscure, hee will proceed and ride on, by the declaration of his power, and the amplification of his kingdome: which is the second thing that is here promised of our Sauiour: *רכב על זכרונך Ride on, for the word of truth.*

He rode on the cloud of his flesh, when he came into the world, hee shall ride on the clouds of heauen, when he comes to iudgement: He rode on an Asse, the embleme of meekenesse, when he went to Ierusalem, whether he do so in the host, when he is carried aloft by sacrificing Priests and ridiculous shauelings, bee ye Iudges. *Iohn* in the Apocalyps speaks of a white horse, the puritie of his righteousness, and of a red horse, the severitie of his iustice, he fits the one, in the longanimitie of patience: he fits the other, in the execution of his vengeance. Sometimes he rides vpon the Church, for shee is

likened to a troope of horses, in the chariots of *Pharaoh*: sometimes on the Cherubins, for there hee is aduanced by the excellencie of their knowledge. But if euer he sate vpon a colt, it was when the Disciples spread their garments, that wee might be sure he will not abide the skittish wildnesse and vntamed peruerfnesse of our depraued nature and coltish dispositions: vnlesse we cloath our soules with the precious robes of diuine grace, and Apostolicall holinesse. Yet in all this he neither rides backe, or round: backe with the Apostate, or round in the mill of profest wickednesse or resolued impietie: or in the maze of inextricable thoughts, or confused distractions. His motion is directly progesseive, as a Giant in his course, or a Bridegroom from his chambers.

Ride on for the word of truth, till thy horses get the hill, and thy Chariots bring saluation: nay till thou hast placed the Kings daughter in a vesture of gold at thy right hand, and made her as a Queene Paramount, with the Sunne ouer her head, and the Moone vnder her feet, this is well implied in the Chalde paraphrase, *על כרסי קרחת* vpon the throne of Maiestie, and the horses of thy kingdome: which the Septuagint reades, *βασιλευς*, rule, and haue Dominion, be exalted and take vnto thy selfe the royalties of a King. For it is not enough that Christ should purchase an heritage with his bloud, vnlesse he bring it vnto glorie. The stone which *Daniel* saw cut without hands, did not onely breake the image of gold, and of siluer, and of iron, and of clay: but prooued a great mountaine, and filled the earth with the immensitie of its presence. So is it with the power of Christ, hee must not onely bruiſe the Nations

Nations of the earth with a rod of iron: or say with the Prophet, *Judah is my lawgiver, Moab is my wash-pot, ouer Edom will I cast my shoe, ouer the Philistims will I triumph*: But hee must erect a kingdome of his owne, and spread his banner ouer it, till he make the beautie thereof as *Carmel*, and the glorie thereof as *Lebanon*. If he be risen from death, he must ascend on high, if he be gone on high, he must poure forth his Spirit, that he may direct and gouerne, protect and aduance his Church, about the crowne of pride and the malice of the aduersarie, *Præclare administrans quod facile est adeptus*, managing that with honour and dignitie which he got with power and facilitie. These are the steppes and degrees of his royall pace and maiesticke procession, whilest hee comes leaping ouer the hils, and skipping ouer the mountaines, from mount *Tabor*, where he was transfigured to mount *Caluarie*, where hee was crucified from mount *Caluarie*, where he was crucified to mount *Oliuet*, where he was exalted from mount *Oliuet*, where he was exalted to mount *Sion*, where he liues and raignes for euer: till he descend and come downe to the vayne of *Iosaphat*, with the voyce of an Archangell and trumpe of God, there to purge his floore, and to burne vp the chaffe with fire vnquenched. But how doth Christ ride on, if we be at a stand, are not we his seed? are not we his members, the Magistrate his hand, armed with the sword of iustice, the Minister his foote, shod with the Gospell of peace, yea and his eye enlightened with the beames of knowledge, and his tongue purged with coales from the altar? Nay we are all members of that bodie whereof Christ Iesus is the head, and may
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not say with *Iohn*, *Oportet illum crescere*, he must encrease, we must decrease: He must increase, that we may encrease, his encrease our increase, his righteousness our righteousness: and therefore let vs ride on, and neuer stay till we come before the Lord in the hill of Sion; standing waters gather filth and stench: running brookes are sweet and pleasant. Abhorre the one, resemble the other: till wee all meete and ioyne with that Chrystall river, whose liuing waters issue from the throne of God, *Apocalyps* the last and the first. In the Law there was *Cauda sacrificij*, and the Lord will not be pleased vnlesse hee haue the rumpe as well as the fat of the burnt offering, which is a continuall proceeding in the works of holinesse. When the kine bare the Arke towards *Bethshemesh*, which signifies the habitation of the Sunne, they lowed as they went, and yet they went on: we all beare the Arke of truth in our breasts, and our way lyeth toward heauen the sanctuary of God, and the blessed habitation of the Sonne of righteousness: well may wee low and groane vnder the burden of our crosse, and the crosse of our afflictions for these are the Symptomes of humane frailtie and naturall infirmities, but if we go not on, weare inferiour to these kine, and not to be compared with the vnreasonable creature. There is a threefold proficiencie, which Saint *Bernard* commends vnto vs, vnder the similitude of a kisse. The first is *Osculum pedis*, the kisse of the foote, when the soule of man doth kisse the foote of Christ and lyeth prostrate before him in humilitie and deuotion: the second is *Osculum manus*, a kisse of the hand, when the soule of man doth kisse the hand of Christ, and is taken

vp by him, that he may exercise the works of charitie, and the deeds of mercie: the third is *Of calor oris*, a kisse of the lippes, when the soule of man doth kisse the lippes of Christ, and enioy the sweetnesse of his presence, by the inspiration of his loue, and the contemplation of his glorie, running daily forward in the sauour of his ointments; *Ille in plenitudine, nos in odore*, as Saint Bernard, he in his fulnesse of grace and mercie: we in the odor of life and safetie. Beloued, I could wish that nothing could stay the course of this proceeding: whether it bee *actus diuturnitas*, or *obiecti difficultas*, (as the Schooles distinguish) the hardnesse and toughnesse of the thing we are to doe, the irkesomenesse and tediousnesse of the space we are to endure. But that we hasten and ride on with chearefulnesse and alacritie, to that which is set before vs, *Per saxa, per ignes*, or rather as the Apostle notes, *Through a good report, and an euill report*, looking towards Christ the Author and finisher of our redemption.

I know not whether I may vse the words of Hierome, *Per calcatum patrem ad vexillum crucis enola*, Let thy children hang about thy necke, and thy wife entreat thee with disheauilled haire, let thy father lie sprawling in the way, and thy mother shew the breasts that gaue thee sucke, tread vpon the wombe that bare thee, bee not moued with the teares of her that lyeth in thy bosome, flie amayne to the standard of the crosse, and let nothing hold thee from the kisses of thy Sauour, the spirituall embracings of thy sweetest loue Christ Iesus. Perhaps yee will cry with the Disciples, *Durus est hic sermo*, this is a hard saying, and comes neare the apathie of Stoicks.

Yet God knowes and my conscience beares me witness how I long for your perfection: that yee proceed in all vertue and godlinesse of liuing: that yee ride on, hauing your loynes girt like the Sonne of man, whose paps were girt with a girdle of gold, that ye prooue, (as it is said of *Iob*) *Magni inter orientales*, Great amongst the inhabitants of the *East*: not the inhabitants of the *West*, but the inhabitants of the *East*, what is that? but as the moralizing Father doth interpret, *inter choros superiorum*, among those that shine and rise as the starres of the morning in the light of truth, and the beautie of holines. There is a fierie chariot where *Elias* sate, the chariot of loue and mercie, ride on there. There is a stately chariot where the Eunuch sate, the chariot of contemplation and studie, ride on there. As for the chariots of *Pharaoh* drawne with pride and vanitie, and those wilde horses of vnbridled passions and vntemperate furie, they are very dangerous, not to be kept with vs, if any sit there, it is worse then if they were bound to *Ixioms* wheele.

O my brethren, haue wee not the Church as an arke, or a throne? haue we not Christ as a guide or a ruler? haue we not the word of truth, and of meeknesse, and of righteousnesse, as a teame to leade and draw vs to euerlasting blessednesse? Haue wee not the raignes of loue, the bridle of peace, the scourge and the whip of gouernment and discipline, *Cuius flagello exterminatur mundi istius princeps*, At whose lash the Prince of this world doth scud, and the vanities thereof are driuen quite away? Why do not wee ascend and ride on here? *וְעָלֵינוּ* vpon the word of truth, and of meekenesse, and of righteousness:

nesse: for so many reade the text, of *חן ונחמ* for the word of truth, and of meeknesse, and of righteousness, which is most genuine and agreeable to the originall, & so I passe to the ground of all that hath bene spoken, and that is *חן ונחמ* the word of truth, and of meeknesse, and of righteousness.

It is not the aduenture, but the motiue, not the danger, but the reason that dignifies our actions. If we labour for the word of deceit and iniquitie, it will neither prooue honourable nor fortunate; the expedition of Christians, is like that of *Gideons* souldiers, for the Lord, and for *Gideon*: for the word, and for Iesus, for the maintenance of truth and the preservation of righteous dealing. What though we breake the pitchers of our bodies in the painfull conflict of this our spirituall warfare? There is no losse so we keepe our lamps burning, and make the light thereof shine as it were a candle in a darke place: did not *Paul* so? and the holy men of old? I could leade you to that noble armie of heavenly Martyrs, that wash their garments in the bloud of the Lambe, and now stand about the throne of God with crownes on their heads and palmes in their hands. Though I know the encounter of my text, is not outward and temporall, but inward and spirituall: Yet let mee call to mind one exploit for the word of truth, when these generous *Argonauts* were transported to the Citie of the great King for the honour of God, and the libertie of his seruants. *France, Germanie, Denmarke, Italie*, with this our mother Iland sent forth their strength, and were mooued with zeale towards the house of God, and the place of his Sanctuarie. The greatest Princes and most heroicall worthies of

this European clime, engaged their liues, their persons, their honors, their fortunes, to redeeme *Sion* & to recouer *Ierusalem* from the miserable bondage of *Turkish* slaucie. Beloued, the remembrance hereof is as fire within my bones, and I must needs recount with exceeding ioy and exultancie of spirit, how they rode on for the word of truth, as the Knights of *Rhodes* or of *Malta*, till their right hand shewed them terrible things, and neuer left before they had hewne the enemies of God in peeces, and crowned themselues with honour and renowne. The stars from heauen in their order fought against that man of sinne, and euery Christian tooke vp that song of *Deborah*, Thou hast marched valiantly o my soule, thou hast marched valiantly, the Lord grant that we may still preuaile against *Amalek*, by the inuolable faith of Christian Princes, that keepe the vnitie of the spirit in the bond of peace, and ride on daily for the word of truth, and of meeknesse, and of righteousness.

For its sake, and by its power, for it is the onely prop that beares vp the thrones of Princes, and makes their crownes flourish.

Ferrum tuetur Principes, melius fides, The munition of armes doth well, the armes of faith doe better: Whereupon said *Nestorius* the Bishop to *Theodosius* the Emperour in the seauenth booke of *Socrates*, *Tu in profligandis, &c.* Do thou see Gentilisme and impietie, do not annoy the Church and wee will see violence and hostilitie do not hurt thee: agreeable to that of *Solomon*, mercie and truth preserve the King, and his throne is establish by iustice. I will not argue the translation, yet let me tell you the

the originall is אמת not for the word of truth, and of meeknesse, and of righteousness: but for the word of truth, and the meeknes of righteousness, for the word of truth there is the Law, for the meeknesse of righteousness there is the Gospell. The one as the Court of Iustice, the other as the Court of Chancery, that qualifies and mitigates the rigor of the former; yet what is the word of truth, but the word of Christ? Hee is truth, and in him are the figures verified, what is the meeknesse of righteousness, but the meeknesse of Christ? He is righteousness, and in him we are all iustified: though he be true and iust, it is not without the spirit of clemencie, and of meeknesse; that ye know is inseparable from a Lambe, and must needs adhere to the Lambe of God, which taketh away the finnes of the world. If hee that walkt in the midst of the golden candlestickes, had eyes like fire, the head and the haire were as snow, or as wooll. It was not wine alone, nor oyle alone, which that good *Samaritane* poured into the hurt of the wounded, neither was God in the fire, nor in the earthquake, nor in the wind; that brake the rocks and tare the mountaines; but in the still and soft voyce which is more powerfull then all the force of *Periclean* lightning, and *Pannicall* execrations. I remember in *Plutarch*, a conspiracie betweene the Winde and the Sunne, which should take away the trauelliers cloake: first, the winde blowes cold and sharpe, and makes him gather it close, and hold it faster: at length the Sunne pierceth with the subtile heate of his melting beames: This makes him cast away both cloake and coate. So that is often done, by the mild insinuation of loue and gentlenesse, which the blustering winds of

terrible threats can neuer bring to passe : How then do they recede from conformitie with our Sauour, in life and doctrine, that speake stones, and haue words as sharpe as arrowes, that euer stand on the top of mount *Horeb*, and breath nothing but thunder and lightning, iudgement without mercie to their afflicted brethren? well may they haue the word of truth, they haue not the meeknes of righteousness, & yet the Prophet ioynes them both, & Christ rides on for both, and with both, for we are not come to the mount that might not be toucht, nor to the blacknesse and darknesse of a tempest, where Moses said, *I feare, I quake: but to mount Sion, the Citie of the liuing God, and to that celestiall Ierusalem, and to God the Iudge of all, and to the spirits of iust and perfect men, and to Christ the mediator that rideth on for the word of truth, and of meeknesse, and of righteousness.*

I haue done with Christ the substance, I come to *Solomon* the type, and yet what *Solomon* haue wee to mention, saue onely the sonne of *Dauid*, and the heire of peace, that is gone forth and rides on full of glorie, and honour, that he may spread the truth of Christ, as farre as the name of Christ, beyond the pillars of *Hercules*, and heale those waters of *Ierico*, as with the salt of his most gracious spirit, and in-contaminate holinesse : enuying the glorie of *Ionian*, *Qui exercitum paganum fecit Christianum*, that made such Romans very good Christians; as hee found heathenish and giuen to Idols. Sure I am it is vpon the word of truth, and of meeknesse, and of power, and of righteousness, that sacred chariot, I will not say of cardinall, but heroicall and Princely vertues; for they are the wings and the horses that aduance and lift him vp aboue his fellowes, how

can wee choose but wish him good lucke, and send our prayers after him?

Good lucke haue thou with thine honour, ride on, for the word of truth, and of meeknesse, and of righteousness: there is little Benjamin their Ruler, the Princes of Iudah, the Princes of Zabulon.

Good lucke haue ye with your honor, &c. O ye heauens resolu into showers, and melt ye waters about the heauens into a dew of coelestiall benedictions, crowne him with the blessings of *Iacob*, and let all the gifts of the Patriarches descend on the top of him, that was separated from his brethren from the vtmost bounds of these euerlasting mountaines: say to him, as to *Zabulon*, reioyce in thy way, as to *Isachar*, reioyce in thy tents: let him sucke the abundance of the sea, and giue him the treasures that lie hid in the sands, ô thou which fittest about the water-flood, and treadest on the sea as on drie land, couer him all the day long, and paue the waters with thy safetie; as the hils are about *Hierusalem*, so let thy Angels stand about his person, bind vp all the winds, saue onely *Zephyrus*, and let none bee found at his returne,

Præter Iapyga:

I meane the sweet gate of that Spirit, which moued first vpon the waters; make the sterne of his ship, as the arke of thy resting place, and let that heavenly power which came in the similitude of a Doue stand as an Eagle on the top of his mast, whilst all the world doth praise God, from the ground of the heart, and say, *Blessed is he that enlargeth Gad, blessed is he that enlargeth Israel.* As for those which make it their honour to suffer with Christ, and to ride on in the course of spirituall warfare, that so they may

The second Sermon.

aduancethe word of truth, and of meekenesse, and of righteousnesse, what can they expect, but that God the Father of our Lord Iesus Christ, should blesse them with all their spirituall gifts of heavenly things in Christ, and make them as *Ephraim* and *Manasses*, the one signifies encrease, the other forgetfulnesse, till they grow in the fauour of God, and forget the troubles of this miserable life, they haue Christ and his fortune, nay Christ and his saluation, and must needs haue good lucke from the Author and fountaine of ioy and happinesse. Ride on then (I beseech you) toward the price of your heavenly calling, and remember that of *Bernard*, *Incipit desicere, qui desinit proficere*. Hee begins to faile, that leaues to profit, let nothing stay your progresse vpon the scale of *Iacob*, from the loue of Christ, to the knowledge of Christ, from the imitation of Christ, to the imitation of Christ, from the imitation of Christ, to that similitude and conformitie which is promised with him in glorie. In *Bethlem* vilescit, in *Nazareth* ditescit, in *Bethlem* he is poore and little, in *Nazareth* he is greene and flourishing: but *Hierusalem* is the place of ioy and comfort; *Hierusalem* that is aboue, *Hierusalem* that is the mother of vs all: there we must seeke him, till wee be perfect, and receiue that ioyfull inuitation in the Gospell. *Venite benedicti*, Come ye blessed of the Father, and receiue a kingdome, provided for you from the foundation of the world, receiue a kingdome that is your honour, Come ye blessed, that's your good lucke, such honour, such good lucke, haue all that heare mee this day, euen for Iesus Christ his sake, to whom with the Father and the Spirit, be honor, and glory, power, and maiestie, through all eternitie. Amen.

MVNDI PRECIVM:

The vvorlds ransome.

BERN. de Pass.

Per torcular crucis ad cellaria regis itur.



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NO. 1



THE THIRD SERMON.

HEBR. 9. 12.

*By his owne blood did he once enter the holy place,
hauing obtained an euermlasting redemption for
vs.*



N^otion is sacred, and neuer vsed but to Kings, or to Priests. Christ was both, and therefore a Christ indeed: the annointed of the Lord, and the Lords annointed: annointed with the holy Ghost and with power, annointed as a King, and fought himselfe for vs: annointed as a Priest, and gaue himselfe for vs: the combat with Satan, the oblation to the Father, who sware, and will not repent, *Thou art a Priest for euer after the order of Melchisedech.* I might resemble the Priesthood of Christ, to that of *Aaron*, were there not dissimilitudes and antitheses, as well as similitudes and conueniences, both had their temple, that earthly, this heauenly: both were to make entry, hee often, Christ once: both came with blood, he of bulls, and of goats, Christ of his owne, most deare and precious: both sought redemption, he temporall & to be renewed,

renewed, Christ eternall, and consummate, not for himselfe, but for others. All which the Apostle doth insinuate in this brieft Synopsis.

By his owne blood entred he once the holy place, having obtained an everlasting redemption for vs.

What then do wee obserue in the words of my text? but a ioyfull procession and miraculous penetration of our high Priest into the holy of holies? Those inward chambers of vnapproachable light, and vnspeakable glorie: where you must first note the way or passage:

It is blood.

Secondly, the benefit or aduantage.

It is redemption.

The blood his.

The redemption ours.

The blood once shed.

The redemption for ever purchased.

By his owne blood entred he once the holy place, having obtained an everlasting redemption for vs.

By his owne blood, there is the expiation, and satisfaction of our iniquities.

Did hee enter the holy place, there is the eleuation and prerogative of Christ Iesus?

Having obtained an everlasting redemption for vs, there is the saluation and libertie both of our soules and bodies, from the power of darknesse and the hand of the enemy.

When *Hannibal* passed the Alpes, he made his way with vineger:

— *Et montes rupit* —

(as the Poet hath obserued) though our Sauiours cup were mingled with gall and vineger, yet was it not enough:

enough: his side must be opened, & his most precious heart blond must be spilt, that he may transcend those heavenly Alpes, and make way for our redemption. Whence is that of *Bernard*, *Sanguis Domini*, *clavis Paradisi*: The blond of Christ, is the key of Paradise. Neither may he lift vp the head, vnlesse hee taste of the brooke. How shall the corne be laid in the garner, before it bee threshed on the floore, there is no entring into the wineseller of the King, but through the wine presse of the crosse. Will you see the grape the sweete grape brused, and trod by the soote of pride, and the malice of the aduersarie?

He enters by his blond. Will you see the wine, the pleasant wine, and flow to the satie of men, and the ioy of Angels?

There is redemption for vs. By his owne blond entered he once, the holy place, hauing obtained an everlasting redemption for vs.

I haue now opened the voine of my rent (as it were) and let it blond, o let not one drop fall to the ground, but water your soules with ioy and gladnes: it is the sweetest oyle and purest balme, that I can poure into your vessels, as honic from the rocke. And so I begin with the words in order, By his owne blond.

As the naturall life of man, stands in the blond of his flesh: so doth the spirittuall life of the Church, stand in the blond of Christ. If that had not beene shed, wee had all perished: notwithstanding, the yearely, and the monthly, and the daily, and the houely sacrifices, of that Leviticall highthood: I will not trouble you with their seuerall kinds, whe-

ther Hilasticall, of peace and reconciliation for sins committed: or Eucharisticall, of thankfulness and gratulation for benefits received: Sure I am, they were types and resemblances, hauing their vertue and acceptance from the bloud of Christ, which speaketh better things, then all the bulls, and the goats, the rammes, and the calues on a thousand mountaines. For Christ is our Passeouer, and it is the sprinkling of his bloud that must purifie the vessels of our Sanctuarie. Who shall take away the sins of the world, but the Lambe of God? or what satisfaction to bee made without price of his bloud, that is, *καταλύτης γεύματος, καταλύτης πνέματος* (as *Nissen* speaks) the abolisher and destroyer of Mosaicall rites: but the establisher and confirmer of spirituall righteousnesse? This made the Lord cloathe him with a garment dipt in bloud, *Apoc. 19.* and verifie that Prophecie of *Iudah*, *וַיִּבְרֹךְ הוֹשִׁעַ הַיְּהוּדִי וַיִּשְׁחָט בְּיַד הוֹשִׁעַ הַיְּהוּדִי וַיִּשְׁחָט בְּיַד הוֹשִׁעַ הַיְּהוּדִי* He shall wash his coate in wine, and his cloake in the bloud of grapes. *Caro eius, stola eius*, (saith *Ambrosius*) his coate, is his flesh, and his cloake is the puritie of his manhood: that hides our sinnes and couers our infirmities. This did he wash, and rene, and purge, and clense, in the bloud of grapes, that he might consecrate the whole bodie of his Church, and present her glorious to the Father without spot or wrinkle. Whence is that elegant speech of learned *Austin*, *Non vis habere maculam, lauari in sanguine, non vis habere rugam, in cruce extendere*. Wilt thou haue no spot, be thou washt in the bloud of Christ: wilt thou haue no wrinkle, be thou stretcht vpon his crosse. Oh the staine and pollution of our sinnes, that will not bee purged without the bloud of Christ Iesus? O the
bowels

bowels and compassion of our Saviour, that is prodigall of his life to purge our iniquities; hee tooke from vs the death of his flesh, and spilt for vs the blood of his life, or rather as the text is read by *Hierome*, *Sanguinem anime*, the very blood of his soule. *Hic est sanguis noui fœderis*, this is the blood of the new Couenant, which is shed for you and for many: shed and showred on the face of the whole earth in great plentie and abundance: that it might worke in vs the fruite of good liuing, and produce those heavenly flowers of loue, charitie, patience, humilitie, deuotion, pietie, and whatsoeuer is most pleasing to the Lord of glorie. Indeed God tooke a Ramme for *Isaac*: but if his owne Sonne do not come with his owne blood, there will neither be entrance for him, nor redemption for vs. Hee is the Ramme that was caught in the bush of thornes, and must be a sacrifice for all the sonnes of *Abraham*. It is his blood that stickes vpon the doores of the *Israelites*, and to this day keeps away the destroying Angell from the Tabernacles of the Christians. Well might the Iewes haue spared that scarlet robe which they cast vpon his loynes, for before they had left him, they made scarlet of his flesh, died and dipped in the bloudie torrent of his rosie passion. The best scarlet is but *dschaphum*, twise died, but his once, and againe, and a third time, yea there were seuen effusions of his blood, as so many streames from the head of *Nilus*. The first as soone as hee was borne, when they tooke away the fore-skin of his flesh, and spilt his blood before it was well receiued. A second in the garden, when he was cast into a bloody sweat, the curtaines of *Solomon* were rent, and the pores of his

his body were opened, whilst every part sent forth blood and water trickling on the ground. The third in his scourging, when they plowed his backe with whips, and made long furrowes on his shoulders: A fourth at his coronation, when they placed him as a rose among thornes, and set a prickling crowne on his head, the white rose became red, and the puritie of his innocencie tooke colour from the misery of his sufferings. The fift, in the nayling of hands: A sixt, in the piercing of his fecte, but the seauenth and last, when his side was opened, and the depth of his wounds discovered, the tenderesse of his bowels, the iron went into his soule, the speare toucht his very heart, that hee might haue a feeling and sympathie of our infirmities. Now did the spouts runne, and the fountaines streame with the sweetnesse of the grape: and though he were fastened on the crosse, yet died he like *Seneca* in a bath, not of water, but of blood, and that his owne, once shed, but euer springing to safetie and redemption: that it might drowne our sins, and purge our soules, and quench that fierie blade which the Cherubin hangs ouer the gate of Paradise, to keepe vs from the tree of life, the portion of our inheritance. Where but on the crosse? when but at the effusion of his blood, did hee say to that cursed malefactor, *Hodie mecum eris in Paradiso*, this day thou shalt bee with me in Paradise? Then were the gates of heauen set wide open, and there was a way through blood to that euerlasting portion which he tooke from the hand of the *Amorite*, by his sword, and by his bow: his sword, his word, his bow, the mysterie of his incarnation: where the maiestie of the Godhead, stoopt

stoopt to the weakenesse of the manhood, and bowed (as it were) to the strings of humane frailtie.

In vaine then do men crucifie themselves, and are perswaded that martyrdome is the onely way to heaven, like those Priests of *Baal*, and *αυτοτυμωριμους* of *Rome*, that teare their flesh with hookes and whips, the bloudie instruments of voluntarie penance: as if they would redeeme the transgressions of their soules, with the fruite of their bodies, and expiate diuine iustice, with the cruell butchering and most vnnaturall oblation of their sonnes and daughters vnto Idols. It cost more to redeeme soules, neither shall any deliuer his brother by the execrable practises of so great impieties. Nor by Orizons, nor by Dirges, nor by Pardons, nor by Indulgences, or the like inuentions of superstitious dotage. In this case we may vse the words of *Saluianus*, *Semper redempti, nunquam liberi*. They are euer redeemed, but neuer freed. *For we are not bought with things corruptible, but with the pretious bloud of Christ, as a Lambe without spot: If the Sonne free vs, then are we free, and where the Spirit is, there is libertie. Qui melior aduocatus* saith *Ambrose*, what better aduocate, then hee which gaue himselfe for vs? Are not the figures ended, and the ceremonies abolished? Is not the Temple destroyed? and the Priesthood of *Aaron* quite extinguished? Let the *Iewes* meete, and seeke to repaire their temple, fire shall breake from out the earth, as in the dayes of *Iulian*, to deuoure them, and roote out their foundation; for we haue no Priest, but Christ, no altar, but his Crosse, no sacrifice, but his flesh, no ransome, but his bloud, no incense, but deuotion, no fire, but the Spirit, no

I temple,

temple, but heauen, no order, but that of *Melchisedech*, which stands and abides for euer. And let all such know, that wallow in flesh and blood, the blood of their sinnes, and the blood of their iniquities, that delight in blood, and make no conscience how they spill innocent blood, Christian blood, that are set vpon miracles, and labour to conuert water into blood, colour seas, die riuers, as if they would sayle and swim to Paradise through blood of their enemies: that Christs blood may witness against them, and charge them with the blood of their slaine, which hee so dearly purchast: that as his blood calls for pardon, so their blood calls for vengeance, and may one day come vpon the desperate malefactor without repentance to his ruine and confusion. Whence is that resolution of *Anastasius* the Emperour, cited by *Euagrius* in the third booke of his storie, *Quod nihil velit aggredi*, that he would adventure no exploit, though neuer so honourable and glorious, if he thought it might cost him a drop of blood. But such mildnesse requires a golden age, & that we cōdemne is the brutish violence of sauage furie. It were good some blood were let in vs: not the blood of our flesh, but the blood of our soules, I meane the lust of our desires, and the heate of our affections. For (as *Bernard* speakes) *Sanguis anima, voluntas mea*. The blood of my soule, is the will of my heart, and if there were a vent made for the corruptions thereof, wee should find a more easie passage into heauen; for there is a spirituall galarie and milken path, that leadeth vnto God, euen truth and holinesse, puritie and righteousness, our hearts being sprinkled from an euill conscience, with the blood

bloud of Christ, and assured confidence in the merit of his passion. O the rubricke, and witnesse of eternall glorie, that makes vs Saints in the kingdome of heauen, and washeth our soules from their spirituall leprosie. How should we adore the Sacrament of his bloud, how should wee thirst after the fountaine of his bloud? Crying with our Sauour in the Gospell, *sitis*, I am a thirst? He thirsts after our good, let vs thirst after his bloud: He thirsts after our saluation, let vs thirst after his righteousness: till our bloud-thirstinesse take away our bloud-guiltinesse, and his bloudie wounds cure our bloudie issue, the naturall fluxe of originall impuritie: that it may bee true in vs which is spoken of the Disciples, *ὡς ποταμοὶ ὕδατος ζῶντος*, Riueres of the water of life shall flow out of their bellie. The wild beast finds sweetnesse in the bloud of man, and hunts for it: Shall not wee more in the bloud of Christ, and thirst for it? it is milke to the weake, and makes him strong, it is wine to the strong and makes him chearefull. O bee not slow to frequent the Temples, and to loue the seruice, and to honour the stones, and to worship the alters, where so gricuous a veine is opened to the house of Israel. When *Vitellius* came into a field of bloud, died with the slaughter, and strewed with the bodies of the dead: others were annoyed, he onely cries out, *Optime hostis occisus, melius ciuis*. There is a good smell in the bloud of an enemy, much better in the bloud of a subiect. A most inhumane speech, and full of tyrannie: but had he said, *Optime hostis, melius Christi*. There is a good smell in the bloud of an enemy, but much better in the bloud of Christ, that had bene religious pietie, which is now

recorded for outrageous crueltie. For indeed it is his blood that is the saour of life, and smell of a field which the Lord hath blest, that fills the nostrils of our heavenly Father, and makes him forget the stinke of our wounds, and the putrifications of our iniquities: whilst he stands like *Phineas*, to mediate for vs in that holy place, where now hee makes his entry, and so I passe from his humiliation to his exaltation; from the key of his blood, to the closet of his glorie.

Hee entred the holy place: The sonnes of Israel came to their earthly *Canaan* through the red sea: the Sonne of God to that heavenly *Canaan* through a sea of blood: that flowed with milke and hony, this with the sweetnesse of peace and glorie: that a land of holinesse, this a place of holinesse, where peace, and holinesse, and truth, and righteousness, haue taken vp their rest, and made their habitation. For holinesse becomes the house of God for euer, perfect holinesse, vniuersall holinesse, with a vniuersality of time, it is for euer: with a vniuersality of subiect, it is so that no vncleane thing may enter. It was a good inscription which a bad man set vpon the doore of his house: *Per me nihil intret mali*, no euill may passe through me, whereupon said *Diogenes*, *Quomodo ingreditur Dominus?* How then shall the master get into his owne house? I know not how it may agree with our mansions vpon earth, sure I am, the first part is most conuenable with that celestiall *Bethel*, the gates of heaven, and blessed sanctuary of eternall righteousness. For whatsoeuer is there, is holy, the Saints holy, the Patriarchs holy, the Martyrs holy, the Prophets holy, but the Lord himselfe

himselfe most holy and blessed, neither is this holinesse originall in those coelestiall bodies, but deriuative from the Lord of all things. It is he that sanctifies and makes them holy: times, places, men, Angels, names, ceremonies, vessels, instruments, things animate, things inanimate, with the gracious spirit of his sauing righteoufnesse. They are holy, because the Lord is holy: and must needs subscribe to that great *τετιμαρον*, of the Cherubins, *Holy, holy, holy, Lord, God, almightie, which is, which was, and which is to come*. But wherein stands the difference, betwixt the holinesse of God, and the holinesse of his place? *Deus sanctus, quia sanctificans*, the Lord is holy because he sanctifies, and is not sanctified: that is holy, because it is sanctified, and cannot sanctifie: else might *Adam* haue continued holy, as long as hee was in Paradise: and the diuell, as long as hee was in heauen: but the one was cast out, and the other was cast downe: that so the holy one might come into the holy place: and say with the Prophet, *Deus & non homo, I am God, and not man. The holy one of Israel in the midst of thee, Hos 9. 11.* For though hee were humbled vnto death, and lay melting on the fornace of his crosse: yet was he exalted vnto life, and snatched as a brand out of the fire, and that (as Saint *Ambrose* speakes) *In umbraculo nubis, ut fouerintur vulnera passionis*. In the coole shade of a spreading cloud, to qualifie the heate of his bleeding wounds. Neither is there any Christian but may discern, as farre with the ioyes of faith, as euer *Stephen* did with the eyes of his body: when hee said, *Behold, I see the heauens opened, and the sonne of man stand at the right hand of God.* Luke saith hee

stands, *David* lie sits, yet are they both true : he sits as a Iudge, for the Lord hath giuen all power to his Sonne: he stands as an Aduocate, *For we haue an Aduocate with the Father Iesus Christ the righteous, and he is the propitiation for our sins.* The one shewes the greatnesse of his Maiestie, the other shewes the obedience of his ministry : whilst hee takes the censure of his flesh, and fills it with the coales of the altar, and presents the supplications of his Church, and makes the smoake of those spirituall odours, ascend before the Lord, as from the hand of an Angell. O the gracious entrance of our triumphant Sauiour into that heavenly tabernacle; before hee was from the earth earthly, now hee is from heauen heavenly. There be heauens corporall, there hee is by the presence of his body: there bee heauens mysticall, there hee is by the influence of his Spirit. For the soule of euery Christian may bee likened vnto heauen, in the corporall heauens, yee haue a Sunne to giue light in the mysticall heauens, yee haue Christ to bee your guide in the corporall; yee haue Starres that shine by night, in the mysticall, ye haue vertues eminent and conspicuous, that shine in the night of aduersitie, and the darknesse of tribulation: in the corporall, yee haue continuall serenitie, in the mysticall perfect tranquillitie: in the corporall ye haue an extension of parts, in the mysticall of charitie: the loue of God being spread abroad in our hearts by the holy Ghost, and our bowels yearning with mercy and compassion towards the afflictions of our brethren. So that God is still in the holy place, there will he dwell, there is his rest for ever. Though we seldome frequent the place of his Sanctuary,

Etuary, some perhaps once a yeare, as the high Priests did the inward Tabernacle, some perhaps once in their liues, as Christ did this heauenly Tabernacle, yea I feare many leaue the holy place, and choose places most vnholly and defiled: defiled with superstition and idolatrie, defiled with riot and luxurie, defiled with extortion and crueltie, defiled with vncleannesse and impuritie, where the Sunne may scarce peepe without feare of darkening, or the light without danger of infection. O the deplored estate and lamentable condition of spirituall *Gadarens*, and *Dæmoniacall* Christians, that abide in graues, and lie (as it were) in the deepe of hell: that sticke in the mire and clay, or rather in the sinke and iakes of abominable pollutions and Heliogabalian filthines. How do they depart from the liuing God, and forget the footsteps of their Sauour? The place where he goes is holy, the ground where hee stands holy, and as hee is holy in his words, so is hee holy in his wayes. O let there not bee such a distance betwixt head and members, lift vp your heads, raise vp your thoughts, though your bodies lie on the earth, let your soules be in heauen, may be yee a heauen vpon earth, shining with truth, establisht with hope, adorned with righteousness, extended with loue, hung and spread with those gracious clouds of knowledge and instruction, that Christ may bring his Father and come into your holy place, and cast out the bond woman, and take his rest as in a sanctuarie. *Vbi habitabo?* (saith *Austin* in the name of God? Where shall I dwell? Dost thou thinke I will abide in the ruinous building of thy collapsed nature, and depraued affections? or in the sordid building of thy stained actions

actions and wicked pollutions? Surely no: I looke my house should be cleane swept, and garnisht with the flowers of vertue, as the Diamond or the Carbuncle. *κύριος δόξης, & αἰτίων κύριος* (saith *Nyssen*) he that is Lord of honour and glory, will not bee owner of that which is dishonourable and inglorious. If hee would not suffer the vncleane spirits to name him, hee shall not suffer the vncleane men to enioy him: they cryed, and were rebuked, if they cry, they may bee refused. Awake then and consider whose temples yee are, this is the will of God, euen your sanctification: This is the will of God, euen your glorification. O my brethren, me thinkes I see the names of all that stand before me, written in the booke of life, and I seeme to reade through that sea of glasse, the diuine pedegree of your sacred race and heauenly genealogie. There is *Abraham* your Father, and *Isaac* his sonne, or rather *Jacob*, to whom the promises were made: yea there is God your Father, in whom all the families of heauen and earth are named, and Christ his Sonne, flesh of our flesh, and bone of our bone, together with that Spirit, by whose grace we are knit and linkt in one fellowship and communion: there is the ring and the robe, which the Angells, which bee his seruants shall cast vpon vs: the ring of endlesse blisse and interminate happinesse: the robe of perfect iustice and immortal holinesse. Why do not we mooue as the clouds, and flie as the Doues vnto our windowes? Why is not our heart together with our treasure? nay with our flesh, and with our bloud, with our strength, and with our glorie? He is gone before, that we may follow after, first by contemplation, then by conuersation,

tion, till at length we be induc'd into mount Sion, the blessed Temple of our spirituall *Ierusalem*: ha-ving not onely quiet and peaceable, but actuall and corporall possession? Now we haue *Ius ad rem*, then wee shall *Ius in re*. Now wee are inuested with right and power, then we shall be superinuested with immortallitie and honour: like those blessed Elders that worshipt the Lambe, which doth wipe all teares from their eyes, and guide them to those fountaines of liuing waters. Did wee consider how great and excellent things God hath promist to all that loue him, in the heauens, our hearts would bee turned and set more by the holy place, then by the honourable place, or the place of custome, and of sweetnes, or the place of maiestie and of greatnesse: there is the flower of wheate, and the abundance of delight; Riuers of oyle, and floods of peace, in comparison whereof our ioy is heauinesse, our fulnesse vacuitie, our pleasure bitternesse, our riches pouertie, our beaurie ashes, our comelinesse deformitie; It is *Dauid's* note, that God hath set the wicked as a wheele, and the reason is giuen by a learned Father, *Anterius cadit, posterius eleuatur*; The former part turns downe, the hinder part turns vp: so they incline and bow downe towards the glorious brightnes of that which is before and permanent: but rise, & are lifted vp towards the emptie shadow of that which is past and transient, let them be as a wheele, so wee be as a Chariot, or an Eagle mounted and soaring towards the place of vision, where Christ sits in the glorie of the Father. *Sequitur illum, quem mea occidit tarditas*, was the speech of *Cassius*, when *Brutus* had bene slaine by the stay of his aide, and the negligence

of his armie. I will follow him, that my slownesse hath put to death. They are our sinnes that haue put Christ to death, the slownesse and backwardnesse of our hearts and vnderstandings, to do any thing that is good. O let vs follow him in the bearing of his crosse, and the entrance of his glorie. *Sequar eum, quem mea occidit prauitas.* I will follow him whom my sinnes hath put to death, but his owne power hath raised to life, that he may triumph and be exalted, and seeme wonderfull in the holy places, by working our peace and obtaining our redemption, which is the fruite and benefit of all our trauell: and expects the short continuance of our frailtie and patience. *ἐν ᾧ ἡμεῖς ἀποθανοῦμεν καὶ ζήσωμεν,* hauing found an eternall redemption for vs.

Sinne is the aduersary that deliuered man bound to God, as to the Iudge: God the Iudge that deliuered man bound to Satan, as to the laylout. Hee was bound to the diuell in the seruice of vrighteousnesse: he was bound to God for the punishment of his transgressions, but now hee is redeemed from both, and this stands (as the Schooles note) in the price, and the solution, the price the blood of Christ: the solution, at the death of Christ. In that he died, we haue the ransom of our sinnes: in that he died but once, we haue the sufficiency of that ransom: for with him there is plenteous redemption, and for vs eternall redemption.

Eternall, in respect of Gods decree: which is before time. *Eternall*, in respect of those which are redeemed, they are immortall spirits. *Eternall*, in respect of the worke it selfe, which is perfect and absolute, neuer to bee abolisht or renewed: From the
bricke

bricke and the clay of foule acts; and more then Egyptian servitude: but the originall is more Emphaticall then our translation. *ἔνδεσμος αἰωνίου λύτρωσιν*, *Having found an everlasting redemption.*

Whereby we vnderstand that it was sought with paine, and griefe, and sorrow, and trauell, vnder the heauie yoke of his intollerable crosse, and vnsup- portable agonie; yet so little doth he esteeme what- soeuer he endures, that he counts that found, which he dearly bought: *ἔνδεσμος λύτρωσιν αἰωνίου*, *Having found an everlasting redemption.*

Which indeed is full of comfort, and sounds as musicke to the eare, for as in a chaine, hee that rakes the first linke, drawes on all the rest; so in the golden chaine of our saluation, redemption is that which drawes on all the rest: if we be redeemed, we shall be iustified, if we be iustified, we shall be sanctified; if we be sanctified, we shall be glorified: so that to be redeemed, is all that can bee imagined, to escape the feare of death, to receiue a crowne of life, to put on white robes, to iudge the Tribes of Israel, and to possesse that which is farre more excellent, *eternum gloriae pondus*: an eternall weight of glory. It is like a cluster of grapes, where all the benefits of Christs death and mans safetie are heaped and trea- sured vp together: and therefore saith *Chrysologus*, *Plura nobis parata, &c.* Wee got more by the tree of the crosse, then euer wee lost by the tree of Para- dise.

What shall I mention, the dreame of Saint *Ori- gen*? That promiseth redemption after a thousand yeares, to the diuell and his Angels. Sure I am it is (for vs) and that it is for vs alone, is manifest by his

incarnation: for that is redeemed, which at first was assumed: hee tooke not the Angels, but the seede of *Abraham*, and therefore hee saues not the Angels, but the seede of *Abraham*. Wee are the heritage which he redeemed with his pretious blood, agreeable to that of *Fulgentius*, *Id solum in corpore regnantium, quod processit in capite ad cælum*: Wee that receiue his word beleeue his promises, admire his loue, embrace his mercies, crying with these soules vnder the altar, to him that was made a sacrifice vpon the altar, how long sweet Iesu? Holy, and true, wilt not thou auenge our blood vpon those which dwell vpon the earth?

I know not how this moues you, mee thinkes it should worke vpon the sencelesse creature, and rayse vp children vnto *Abraham*, from the very stones: or rather, praise and glory, thanks and honour, to the God of *Abraham*, from the stonie hearts of most obstinate and rebellious children. If *Galen* made profession, when he lookt vpon man in his first creation, that if all the members of his body had bene tongues they would not haue bene sufficient, to expresse the glory of the Lord; how should wee magnifie the goodnesse of our Saviour, that beheld man in his second creation, deliuered from the bondage of sin; and translated into the glorious liberty of the sonnes of God: redeemed from the curse of the Law, and cloathed with the righteousness of Christ Iesus? That so he may shine as the stars of heauen, in those everlasting spheeres of safetie & protection. When *Flaminius* had deliuered many Cities of the *Grecians*, and made open Proclamation of their libertie: they lifted vp their voyces, and cryed for ioy till the birds

birds of the ayre were astonied, and fell dead before them: See beloved, here is a generall Proclamation, of safre and redemption, not from the *Consull* of the *Romanes*, but from the Doctor of the *Gentiles*, not to the Cities of *Greece*, or the inhabitants of *Judea* onely, but to all the Nations and countries vnder heauen, bond and free, *Jew* and *Gentile*, they are all deliuered, and haue receiued vnfranchisement from their spirituall captiuitie. O that our hearts were enlarged towards God, and the loud shout of our spirituall reioycings, and doubled *Haleluiahs*, might be as a clap of thunder, to fright the Prince of the ayre, and flat the top of vaine thoughts and proud imaginations, that nestle in the clouds, till they sinke and lie dead before vs. I wish that of *Bernard* might be an incentiue to your deuotion, and blow the coales of true loue and Christian pietie in all that heare me. *Quam bonus & suauis es Domine Iesu, &c.* O sweet Iesu how good and pleasant art thou to all that seeke thee! The Redeemer of such as are lost, the Sauour of those that are redeemed, the hope of such as wander, the helpe of those which labour, the comfort and refreshing of euery bleeding soule, that runnes after thee in the sweate of teares, and the painefull anguish of their crosse and miserie: Great is thy name, and most worthy to be praised, and let all the creatures, both in heauen and earth giue thanks vnto thee, for the humilitie of thy passion, the glory of thy exaltation, the might and power of thy victorious triumph and euerlasting redemption: Thou hast saued vs from death, and installed vs in the holy place, that we may stand before thee, and draw neare with boldnesse vnto the

throne of Grace, nor with a few peeces of silver, as the *Jewes* bought thee, but with many drops of bloud spilt vpon the earth: This is it that dies our robes, and turnes our sackcloth into scarlet: that anoints our soules, and makes vs Kings and Priests to God the Father, or rather a sanctuarie of his Spirit, and living temples of the holy Ghost. What remaines, but since he hath giuen himselfe for vs, wee giue our selues to him, our soules, which he hath redeemed, our bodies which he hath sanctified. O yee house of *Indah* and men of *Israel*, get ye into the holy place, the closet of your hearts, the secret of your consciences: looke vpon the wine that runnes, and the hony that streames from the treading of the grape, and the opening of the rocke: consider the sharpnesse of his death, if there were any sorrow like vnto his: the sweetnesse of his loue, if there were any mercy to be compared with his: and let your spirits melt, and bleed, and distill, and bee power'd forth into a sweet ointment and great libution: for the merit of his death, and the benefit of your redemption. *Martials* Flie play'd so long vnder a tree, that at length it was wrapt in amber, and congeal'd in the drops that came from the boughs.

*Sic modo quæ fuerat vita contempta manente,
Funeribus facta est, nunc pretiosa suis.*

The best of vs are but wormes, let vs not despise to be as this Flie; still houering about the tree of the crosse, and the ointment of his bloud: till wee be wrapped, and closed, and buried, and entomb'd, in the pretious amber of his bleeding wounds, and the sacred gum of that tree, which growes in the midst of Paradise. For if we suffer with him, we shall raigne
with

with him, and if we bee conformed to the similitude of his death, we shall bee transformed to the image of his glory. *Effundam de spiritu meo*, saith God the Father, I will powre out my Spirit vpon all flesh. *Effudi de sanguine meo*, saith God the Sonne, I haue powr'd forth my bloud for all flesh. See the price of your redemption, and the pledge of your saluation: by this ye enter the holy place, and are assured of that kingdome, where neither height, nor depth, nor things present, nor things to come, nor life, nor death, nor any other creature, shall bee able to separate vs from the loue of God, which is Christ Iesus. O Lord enflame this loue in vs, and crowne this hope on vs, for the bitter death and meritorious passion of thy Sonne and our Saviour, to whom with the Father, bee ascribed all honour, and glorie, power and dominion, throughout all generations.

Amen.

On the day of the resurrection, the Lord Jesus Christ, who had been crucified for our sins, rose again, and appeared to his disciples. He showed them his wounds, and they were overjoyed. He then ascended into heaven, and he will come again to judge the living and the dead.

The first of these is the fact that the
 second of these is the fact that the
 third of these is the fact that the
 fourth of these is the fact that the
 fifth of these is the fact that the
 sixth of these is the fact that the
 seventh of these is the fact that the
 eighth of these is the fact that the
 ninth of these is the fact that the
 tenth of these is the fact that the

Sanctorum GLORIA: The glory of the Saints.

GREG. MOR. lib. 6.

*Quia in hac vita discretio operum erit in
illa discretio dignitatum.*



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THE FORTH SERMON.

MATH. 19. 28.

Ye which haue followed me, in the regeneration, when the Sonne of man shall sit in the throne of his glorie, yee shall also sit vpon twelue thrones, iudging the twelue tribes of Israel.

I Know not whether that of *Theodosius* do saue more of wisdom, or abound more with the sweetnesse of deuotion: sure I am, it is most pious and Christian: *Gaudeo magis, &c.* I reioyce more to be a seruant of the liuing God, then to be a Monarch of the whole earth. For as his yoke is easie, and his burthen light: so is his protection mightie, and his seruice honourable: witnesse that of our Sauour, *τιμῆσαι ὁ πατήρ*, if any man serue me, the Father will do him honour. It pleased Satan to vpbraid *Iob* with a *numquid Deum gratis colis?* Doth *Iob* serue God for nought? We may heare the same and neuer bee ashamed, or rather pronounce without question, *Non colimus Deum gratis*, we do not serue God for nought. Hee is our reward, our great reward, our exceeding great reward, as hee doth encourage *Abraham* in the 15. of *Genesis*, and therefore

let me take vp the eccho of that double voyce, *Consolamini, consolamini*, be comforted, be comforted, all ye that labour and trauell vnder the burthen of his crosse: bee it father, mother, wife, children, house, lands, or whatsoeuer ye leaue for his names sake, ye shall receiue an hundred fold, and at length inherit life eternall. For we haue a good master, and there is ioy in the expectation of the righteous, good in his promises, good in his threatnings: whether hee amend vs with his punishments, whether hee strengthen vs with his comforts, whether hee adorned vs with his graces, whether he crowne vs with his mercies, euery way good vnto vs. Not a man of you shall depart from the Court of his tabernacle, or the presence of his maiestie, without a glad some heart, and a chearefull countenance. Whence is that of sweet *Bernard*, *Non Isaac sed aries molietur*, Though we be neuer so much affraid, it is not *Isaac*, but the Ram, that must bee sacrificed: it is not the delight and pleasure of our soules that shall be taken from vs; for that indeed is *Isaac*: but it is the obstinacie and contumacie of our spirits, that must bee tamed in vs, for that indeed is the Rammie that stuck in the bush, and is neuer without the prickling thornes of anguish and vexation. Do we serue God, it is God that serues vs? Doe wee honour the Lord? it is the Lord that doth honour vs, and will do more when my text shall be verified.

Yee that haue followed me in the regeneration, when the Sonne of man shall sit in the throne of his glorie, yee shall also sit vpon twelue thrones, iudging the twelue tribes of Israel.

These words are a gracious promise made to the Apostles,

Apostles, but extended to the Gentiles, and do concerne the whole familie of God; for as they exclude *Judas*, (though present when Christ spake) by reason of his Apostasie, so they include vs, though many generations after Christ spake, through faith in his mercie.

Will ye know the substance of the promise, *They sit and iudge.*

Sit upon twelue thrones. There is the state and maiestie of their wonderfull exaltation.

Iudge the twelue tribes of Israel. There is the emnencie and prerogative of their infinite iurisdiction.

Will ye learne the circumstance of this promise? It is *ἐν παλιγγενεσία* in the consummation, and renouation of the whole world, when he that was in the forme of a seruant, shall take vpon him the forme of a Iudge, and that in a *Throne of glorie*.

But vpon what termes haue we so great honour? Is it giuen to any without condition? No, *ἀκολουθήσαυτις*: They are such as follow him, and obserue his doctrine. Not all, that leaue all: but all that follow him.

Ye that haue followed me, in the regeneration, when the Sonne of man shall sit vpon a throne of glorie, shall also, &c.

Here then we haue first a president of Christian imitation. *Ye that haue followed me.*

Secondly, a reward of blessed enthronization: *Shall sit upon twelue thrones, and iudge the twelue tribes of Israel.*

Last of all, the determinate point and terme of this glorie and perfection, it is *ἐν παλιγγενεσία*, in the renouation, and instauration of the whole world:

when the sonne of man shall declare himselfe to bee the Sonne of God, in a throne of glorie.

Yee that haue followed me in the regeneration, when the sonne of man shall sit vpon a throne of glorie: yee also shall sit vpon twelue thrones, iudging the twelue tribes of Israel.

My whole text is spent in that double contemplation of the Physicks, the one *Motus*, the other *Quies*.

Yee that haue followed mee, shewes there is a *Motus*.

shall sit vpon twelue thrones, shewes there is a *Quies*.

I wish that which deuides my text, may deuide both speaker and auditor, on your part quiet silence and religious deuotion, whilst I begin with the diuine *Motus*, and spirituall consecration, in these words: *Yee that haue followed me*.

Carefull imitation is a sure note of constant aspe-
ctation, & we euer loue those we desire most to fol-
low. Pride and Enuie step before: Loue and Humi-
litie waite behind: as *Mary* at the feete of Christ,
when shee made a bath of her teares, and a towell of
her locks. Many suffer as Christ, that shall neuer
reigne with him, many beare his crosse that shall ne-
uer partake of his glorie: Many drinke of the brooke,
that shall neuer lift vp the head: Many grieve, and
mourne, and sorrow, and are afflicted, that shall ne-
uer be comforted, and all this, *Quia sectari negligunt*
(saith elegant *Bernard*) because they are exalted in
their minds, and despise to come after Christ in the
humilitie of their spirits. For this cause will the Lord
be followed, and that with as much alacritie as the
Scribe

Scribe pretends, Sir, I will follow thee wheresoever thou goest. Who so great with the Lord as *Moses*? of a friend hee became a familiar, of man, a God, so that hee is termed, *Deus Pharonus*, the very God of *Pharoh*. Yet was he content to looke on the backe parts of his Creator, and what Christ said to *Matthew*, belongs to vs, *Veni & sequere*, come and follow me. *Non passibus, sed affectibus* (as Saint *Austin* hath distinguished) not with the pases of our bodie, but in the graces of our spirit, in the loue of his truth, and the practise of his vertues that came as a Bridegroom forth of his chamber, and gloried as a Giant to runne his course. That neither words, or deeds, thoughts or designs swerue or decline from the rule of his iustice, for he is the way, and the truth, and the life. The way, that leades vs to the truth: the truth that doth promise the inheritance of life: the life, that doth giue vs the fruition of himselfe: not to follow the way, is to bee lost: not to follow the truth, is to bee deceiued: not to follow life, is to perish: and therefore we may say of his actiue obedience, as the Apostle writes of his passiue obedience, *ὑποταγάντων ἡμῖν*, *Hee suffered many things leauing vs an example*. Nay, he did many things, leauing vs an example, and hee spake many things, leauing vs an example, that wee might tread, and walke, in the footsteps of his righteousness. Wee reade of a noble Generall; victorious ouer the Turks, and famous among Christians, that hee neuer commanded his souldiers any thing, but that he would do himselfe: we see the like in Christ: they are no strange aduentures, or new exploits, which he layes vpon vs, if we can but follow our leader, or do that which he doth
but

but act before vs, tast of his cup, or drink of the Baptisme wherein he is Baptized, it is as much as can be looked for. But who is able to find the way of a serpent on a stone, or the path of an Eagle in the aire? Is not the name of Christ wonderfull! and are not his perfections inimitable? Doth he not ride vpon a *Cherub*, and make darknesse his pavilion? Or if discernable, and to be seene, doth not hee sit vpon the hill of *Sion*, and inhabit light which is vnapproachable? (Honour'd and beloued) wee haue said it, yet may wee follow as *Peter* did, a farre off, at least cry with the daughters of Ierusalem, *Trahé nos*, Draw vs and we shall runne after thee. For that of *Austin* is most true, *Quod lex imperat, fides impetrat*. Faith obtaining what the Law enioynes, and prayer makes that easie which is most hard to the corruption of our nature. Indeed there be some things in our Sauiour we cannot imitate, wee may not emulate the glorie of his wisdom, the magnificence of his power: but his goodnesse is exemplarie, and calls for obseruation. *ἐν τῷ εὐαγγελίῳ* saith the Apostle, it is manifest, and hath appeared, teaching vs to deny vngodliness, and to liue righteously, and soberly, and godly in this present world: *Obsecro fratres*, I beseech you brethren do not loose an example so rare and pretious, but fashion your selues vnto it, and bee changed in the renewing of your minds: remembering alwayes that of *Nysse*, *θεὸς μίμησις τοῦ Χριστοῦ ἐσμὲν*. The profession of a Christian, stands in the imitation of his Maker. Seuerall qualities are gathered to my hand, imitable and spectable in our Sauiour: imitable with men, spectable with the Angels. First the contempt of outward vanitie, for, when they sought

sought to make him a King, he refused their honour, and fled into a mountaine: Secondly, the meeknesse of inward patience, for when they brought him as a Lambe to the slaughter, he kept silence, and opened not his mouth: Last of all, the temper and sweetnesse of a charitable disposition, for when they would haue crucified the Lord of glorie, hee prayed for his enemies, and excused their malice with a *nesciunt, Quid faciunt*: they know not what they do: these are the things wee ought to seeke, and to follow, to keepe, and to practise, with all dilligence and carefulnesse. But that euery man is drawne away as Saint *Iames* speakes, with his owne lust

Et in iecore agro

Nascuntur Domini.

Our will is our master, and wee haue as many lords ouer vs, as we haue affections in vs. *Alius libidini, alius auaritie* (saith that learned heathen,) one is a seruant vnto pleasure, another to couetousnesse, a third to vanitie, all to feare, that wee come short of our expectations, and I would to God it were onely so, but the Church hath euer beene pestred with sects, and heresies, strifes and diuisions, scarce greater distraction among the *Corinthians*, when they cryed, I am of *Paul*, and I am of *Apollos*, I am of the world, and I am of Christ, then now is in many places of these kingdomes. What phantasticall spirits so idle and ridiculous, that hath not many disciples? What schismaticall leader so new fangled and pernicious, that hath not many sectaries? What iugling imposter so despicable and infamous, that hath not many followers? What Atheisticall ruffler so execrable and nefarious, that hath not many obseruers?

M

Quis

Quis Monachus Daemoniacus (as *S. Bernard* speaks) what *Ignatian* viper, or diuellish Iesuite, that worketh mischief by the Prince of diuels, and seekes destruction of soule and bodie, so prodigiously wicked, and proditoriously audacious, that hath not too many fauourites and adherents. These are the men that draw legions after them to hell; and may bee compared to him that was termed legion in the Gospell. *Etiā Diogenes habet suos parasitos*: the Cynicke is not without his attendants, but hath a man or a mouse to be his Parasite. Whilst Christ Iesus the Sonne of the liuing God sits alone, as a sparrow on the house top, or a Pellican in the wildernes. Beloued, I speake with shame to you, and grieve to my selfe, what sometime Saint *Bernard* spake to his auditors. *Quidam non sequuntur, sed fugiunt, Quidam sequuntur, sed non essequuntur, &c.* Some doe not follow Christ, but run from him: they are such as delight in wickednes, for he that doth euill hateth the light. Some do not follow Christ, but go before him: they are such as resist gouernment, whereof *Peter* was an instance, *Master spare thy selfe, it shall not be vnto thee*: Some follow Christ, but do not ouertake him: and they are such as faint in their proceedings, to whom we may say, *Lift vp the weake hands and strengthen the feeble knees*. Some follow Christ, and at length reach vnto him: and they are such as perseuere in holinesse, to whom belong the Tables, and the Couenant, the Oracles, and the Promise, the Promise of life, and the Promise of my text, *For they shall sit vpon twelue thrones, and iudge the twelue tribes of Israel*. And so I come from the motion to the mansion, from the consecration to the confes-

confession in these words.

They shall sit vpon twelue thrones, and iudge the twelue tribes of Israel. Euery master hath his seuerall pay: the world payes his followers with trouble and carefullnesse: the flesh payes his followers with corruption and filthinesse: the diuell payes his followers, with despaire and wretchednesse: But Christ payes his followers, with glory and blessednesse. *They shall sit vpon twelue thrones, and iudge the twelue tribes of Israel.* I make no question but some are like the Orator, and can sit double, hauing placed themselves on two seates by the treacherous practise of dissimulation, and hypocrisie: but they shall neuer be honoured with the Saints, or rest vpon twelue seates, without great mercy, in the full possession of ioy and felicitie.

They which confine these words to the Apostles, with Saint *Chrysostome* make the soule of euery Christian to be as a throne, or place of residence. Such as receiue the word of *Iohn*, the throne of *Iohn*: Such as embrace the doctrine of *Peter*, the throne of *Peter*. But they extend further, and haue respect to Christs tribunall, where all the elect haue their seuerall places, and sit at table with him, in that heauenly kingdom. Here then is a certaine number, put for an vncertaine: A finite, for an infinite: so that by twelue thrones, wee vnderstand a vniuersalitie of thrones, provided for the Saints in the highest places. Saint *Austin* vndertakes to giue a reason from the mysterie of this number, but that is more Platonicall then diuine. Wee may rest satisfied with that generall Thesis of our Sauour: *In my Fathers house are diuerse mansions.* To search busily what these thrones

are, is vaine curiositie : to define boldly is presumptuous leuitie. It is like they shall be of aire : because we shall meete the Lord in the aire : and if they haue conformitie with that of our Sauour, it must be so: for he shall ride in the aire, and make the clouds his charior. Whereupon saith *John*, *I looked, and behold, a white cloud, and he that sate thereon, like the sonne of man, hauing on his head a crowne of gold, and in his hand a sharpe sickle.* *Apoc. 14. 14.* But whatsoeuer these thrones are, they promise rest and tranquillitie, in the bosome of *Abraham*. *Sedebit anima, sedebit caro*, they shall find rest vnto their soules, and rest vnto their bodies : to their bodies, from the paine of travell, and the mutabilitie of corruption : to their soules, from the waues of trouble, and the conflicts of passions : nor feare, nor griefe, nor wrath, nor desire, nor any thought of carnall affection, shall disturb the quiet of their sweet repose, but as they are satisfied with the fulnesse of the Lord, so likewise shall they bee secured by the omnipotence of his greatnesse : and yet there is somewhat more in this easie posture, for to sit in the presence of God, betokens infinite state, and most incorpable maiestie, worthy to bee obserued by all those which desire long robes, and loue the highest places of the Synagogues, because they shall not onely sit, but iudge the tribes of Israel.

All iudicature is most honourable, but this exceeds in glorie. *Quis honor secularis*, as *Saint Bernard* makes the question? Is there any power in the world to be compared with it? It is not a Citie, or a countrie, but the tribes of Israel, and the kingdomes of the earth, that must stand before the Saints, and be lyable

lyable to their iudgement. Bond and free, *Iew* and *Grecian*, for they are all sealed with the tribes, and ranckt with their diuisions. Nay the whole world and all the creatures therein, though neuer so eminent and sublime in glorie. Witnesse that of the Apostle, *Know ye not, that wee shall iudge the Angels*, 1. Cor. 6. 3.

There is a iudgement of power and authoritie, that belongs to God the Father, for hee is iudge of the whole earth: there is a iudgement of honour and delegacie that belongs to Christ, as he is man, for the Lord hath giuen all iudgment to the Sonne: there is a iudgement of assention and witnesse, and consent, and allowance, that belongs to the whole companie of Gods elect, for they shall sing and reioyce, and gratulate the truth of diuine iustice, with the sweetest notes of Iubilie and thankfulness, here then is man aduanced, and superexalted aboue the starres of the morning, and the Citizens of heauen, indeed we reade that God shall come to iudgement with his Angels, as followers and attendants: but the text saith, Hee shall sit in iudgement with men as familiars and associats, their iudgement is ministeriall and seruiceable, our iudgement powerfull and honourable, and that vpon thrones, and ouer thrones and dominions, and all the glorious host of his noblest creatures: for they haue a iudgement to receiue, *Non condemnationis, sed manifestationis* (as the Schoolemen haue distinguished) not of shame and confusion, with the diuell and his Angels: but of shew and manifestation to the praise of Christ, and the glorie of their innocence. O yee mercenary worldlings and fugitiue seruants, that

run from your owne master, and serue *Pharoh* in the bondage of your spirits : that cleaue to the dust and follow the way of *Balaam*, who loued the wages of vnrighteousnesse, making that a reproch to vs, which the poore *Indians* vsed to the *Spaniards*, when they tooke a peece of gold, and cryed : Loe here is the god of the Christians. Thinke vpon the goodnesse of the Lord, and the dignitie of his seruants, lest hee that long since placed his bow in the clouds without an arrow, call for the instruments of death, and wound yee in his sore displeasure. *αὕτη κατάκρισις* (saith the Euangelist) *This is the condemnation of the world, that light is come into the world, but men haue loued darknesse more then light.* Is it not time yee should awake, and returne with the *Shunamite*, I would to God yee were as those *Switzers*, who are ready to serue for the best pay. If Satan bee able to giue more, follow him : If Satan be able to promise more follow him. *Quis fascinauit, Who is it that hath bewitched you* (as the Apostle writeth to the *Galatians*, had ye rather eate huskes, and feede swine with the prodigall : then haue bread enough, and sit at table with the children? Had yee rather lie in hell as sheepe, that death may gnaw vpon you: then raigne in heauen as Iudges, that life may abide in you? By how much it is better to sit in a throne, and iudge the tribes of Israel, then to stand at the barre and here the sentence of condemnation: by so much is it more safe and comfortable, to follow God, then man, Christ then *Belial*, *θεύγαμεν κόσμον* (as *Nazian.*) Let vs flie the world and the Prince thereof, but seeke Christ and sticke vnto his mercie : the exhortation is enforced by that of *Ambrose*, *tenent clauus,*

si reuocat infirmitas. If the weaknesse of our flesh, and the infirmitie of our nature draw vs from him: let the remembrance of his death, and the nayles of his crosse pin vs to him: Who could make vs but hee? who did saue vs but hee? who but hee shall adorne vs with his grace, and crowne vs with his glorie, set vs in his presence, where there is fulnesse of ioy, and place vs at his right hand, where there are pleasures for euermore? how can yce neglect so great saluation? how can ye leaue so great felicitie? ye haue seene his starre in the East, and hee that bringeth light out of darkenesse, hath shined in your hearts, to the light of knowledge in the face of Christ Iesus. There is no excuse left, but the stay of his promise, and the expectation of his goodnesse, that it is not yet, but shall be hereafter, in the second birth of the whole vniverse, which is the terme and point of this complement and perfection. My last circumstance that knocks at the doore of your hearts and eares to keepe them open.

It is stored of a *Romane*, that he neuer beheld the rubbish of old marble, or lookt vpon the ruines of any ancient building: but he wept and cryed, *Recordatione temporum meliorum ploro*, I grieue and lament to thinke of the dayes which are gone and past. But wee are contrary, and as he lookt backe with grieve and sorrow on that which is past, so wee looke forward with ioy and comfort, towards that which is to come: the changing of our flesh, the instauration of our nature, the renewing of the world, the transformation of the elements, when the creature that trauels and groanes vnto this present, shall bee delivered from the bondage of corruption; for then it is
wee

wee must enjoy the right and seate of Iudicature and preheminnence.

Εν παλιγγενεσία.

In the regeneration.

Which some call the resurrection, others call the redemption of our bodies; when mortalitie shall bee swallowed vp of life, and this corruptible shall put on incorruption. For the first generation and birth of man is, when hee comes into the world: the second generation and birth of man, is when hee is raised out of the world, and taken into heauen, *Ad contemplandum lumen eternitatis* (as Saint *Gregorie* speakes) to contemplate the Lord, and to behold eternitie: and as there is a regeneration of the inward man after the image of God, by grace and faith in the blood of Christ, and the laouour of Baptisme, termed by the Apostle *ἀντρον παλιγγενεσίας*. The laouour of regeneration: where he is begot of the immortall seede, and borne as it were anew of water and the spirit: so must there be a regeneration of the outward man, by the power of God, *who shall change our vile bodies, and make them like vnto his glorious body*: which extends to euery creature, sublunarie as the elements: coelestiall as the heauens. Behold saith God, *I create a new earth and a new heauen*: Behold saith *Iohn*, *I see a new earth, and a new heauen*. So that we may boldly cry with *Peter*, *Expectamus novos celos, we looke for a new earth, and a new heauen, according to his promise, wherein dwelleth righteousness*. For he shall change them, and they shall be changed, the earth shall be changed, and cloathed with beautie: the aire shall be changed, and purged from obscuring, the fire shall be changed, that it do not consume,

sume, the water shall be changed, that it do not putrifie: the heauens shall be changed, for they shall rest from motion, and receiue a greater perfection of brightnesse and claritie, the Sunne shall stand in the East, and the Moone in the West, where first they were created, that wee may behold the faire beautie of the Lord and looke vpon his Sonne in a throne of glorie.

Sonne of God, and yet *Sonne of man*, for hee shall iudge as hee was iudged, and returne in the same forme, wherein he was despised: that euery eye may see whom they pierst: and be not affraid of him they crucified, for the greatnesse of his power, and the brightnesse of his presence. *Quid factururus* (saith that notable Moralist) if his enemies went backe, and fell to the ground, when he came in weakenesse and humilitie to be iudged: how shall they start, and bee confounded, when he comes in power and maiesty to iudge the world, and to pronounce the sentence of condemnation against euery cursed malefactor? *Felix* trembled at the mention of it, and these vnhappy *Felices* shall neuer be able to abide the sight of his glorious throne, enuironed with a guard of heauenly souldiers. At length wee see what our hope is, and when it shall be reuealed, not before the day of iudgement, and the coming of our Sauour. Beware then lest yee bee ouer hastie, to iudge before your time. I speake onely of priuate censure, vncharitable suspition, malicious calumnie, spightfull detraction, which is not *iudicium*, but *præiudicium*, not iudgement but preiudice, Eagle-sighted in the faults of others, and ready to sticke as flies in the sores and vlcers of their griefes and infirmities. As for that

golden pillar of publike iudicature. The ground and basis of regular states and well ordered kingdoms: it is strengthened in my text, and ministerially with subordination deriued to such as are Apostolique. For if wee shall iudge the tribes of Israel, and the families of the earth, nay the whole world, together with the blessed Angels, *ἡμῶν τὴν βίαν* how much rather smaller things, and such as pertaine vnto life? the argument is not humane but diuine, drawne from the mouth and pen of that great Doctor and vessell of election, in the sixt Chapter and the first Epistle to the *Corinthians*. Where hee speaks inclusiuely, and makes himselfe a Iudge, as well of things temporall, as of things eternall, and let all such as hold the sonnes of *Zadocke* most vnworthy of all iusticiarie function, as most incorruptible and repugnant, rectifie their iudgement, and subscribe to that of God. They shall *discerne betwixt the cleane and the uncleane*, *וְיָבִין וְיִטְהַרְוּ* and in strife or controuersie, *they shall stand vp to iudge according to my ordinance.* *Ezech. 44. 24.* Beloued, wee know the sacred maiestie of legall decrees and monotheticall exercises may bee well preserved, when by lawfull authoritie from higher powers, it is committed to religious professors. And though *Aarons* rod must euer yeeld to the rod of *Moses*, and bee iudged by it, yet may it sometimes bring forth ripe and pleasant Almonds. But I touch here as at the river *Nile*, and that onely to cleare the text. My scope is to support the weaknesse of your patience and longanimitie, that as yee serue Christ, and walke in him, so likewise ye would abide his leasure, and waite the time of his reward. It was a comfortable speech which the Emperour vsed to *Galba*,
in

in his childhood and minoritie, when he tooke him by the chinne, and said. *Tu Galba, quandoq; imperium degustabis.* Thou *Galba*, shalt one day sit vpon a throne, and let it cheare the Saints of God, how little soeuer in the sight of the world, that one day they shall sit vpon a throne. *Et tu Galba imperium degustabis,* thou *Galba*, thou little one, thou *Iacob*, thou *Israel*, thou worne *Iacob*, thou poore *Israel*, that sits in the dust with *Iob*, or lyest on thy bed of sicknesse; with him that was paraliticall, shalt one day sit vpon a throne, and bee gathered with Princes, with the King of kings, and the Lord of lords, that raignes ouer the house of *Dauid*, and turneth righteoutnesse into iudgement: the Carpenters sonne is gone before to make roome, as yet the seates are not built, nor the thrones erected, when he shall fashion the world anew, and returne in the clouds of heauen, wee shall bee enstalled with him, and receiue as it were *Stallum in choro, & vocem in capitulo.* A seate in the quire, and a voyce in the Chapter of that blessed temple, the temple of Ierusalem. Now he cryes to vs, as he did to *Mary.* *Noli me tangere,* touch me not, wee may not touch the seueritie of his iudgements, nor the maiesty of his greatnesse, touch mee not, for though I am gone vp to the Father, I am not come downe to you in power. Then shall yee sit with mee vpon my throne, as I sit with my Father vpon his throne, vpon my throne, for ye shall partake of my iudgements, and yet vpon twelue thrones, for ye shall haue your seuerall mansions, whilst the whole world doth cry with the *Antiochians*, *In Theodoret, vicit Deus & Christus eius,* The Lord and his Christ hath got the victorie, the

Lord and his Saints haue got the victorie. Be patient therefore, and haue nothing to do with the stoole of wickednesse, which imagines mischiefe as a law. But stand as men waiting for the Bridegroom, with your loynes girt, and your lampes burning, gird your loynes with chastitie, and abstinence: kindle your lampes with charitie and holinesse. Blessed are the seruants whom the Lord shall finde so doing. Verily I say vnto you, *Hee shall gird himselfe, and make them sit downe at table with him, and come and serue them, Luke 12. 37.* Euen so Lord Iesu come quickly, it is long since thou camest in the flesh, and wast made lower then Angels, bee not slow to returne in the clouds, and approoue thy selfe higher then Angels: dost not thou heare the cry of those soules, which lye vnder the altar. *Quousq; Domine*, how long sweet Iesu? Such is the voyce of all thy louing seruants, that languish and faint with the continuall expectation of thy glorious presence. *Quousq; Domine*, how long sweet Iesu? Wilt thou hide thy selfe for euer, and shut vp thy louing kindnesse in euerlasting displeasure? *Veni Domine Iesu?* Come Lord Iesu, and make no long tarrying, *Cibus viatorium, salus beatorum*, saith *Fulgentius*: as thou hast bene the strength and comfort of all that trauell by the way: so be the crowne and glorie of all that are come to the end of their way. The Prophets desired to see thy comming vpon the earth, to the end they might beredeemed: Wee looke for thy appearing in the heauens, to the end wee may bee glorified. *Tunc implebuntur vota* (saith elegant *Bernard*, then shall our longing bee satisfied, and our desires accomplished: wee that haue followed

followed thee in truth, shall rest with thee in peace,
and wee that rest with thee in peace, shall iudge
with thee in righteousness; this peace, this truth,
this righteousness, this glorie, the Lord of his
great mercie grant vnto vs, for the merit of his
Sonne Christ Iesus. To whom with the
Father and the Spirit bee praise
and glorie, from generation
to generation. *Amen.*

E 3

COELVM

APERTVM:

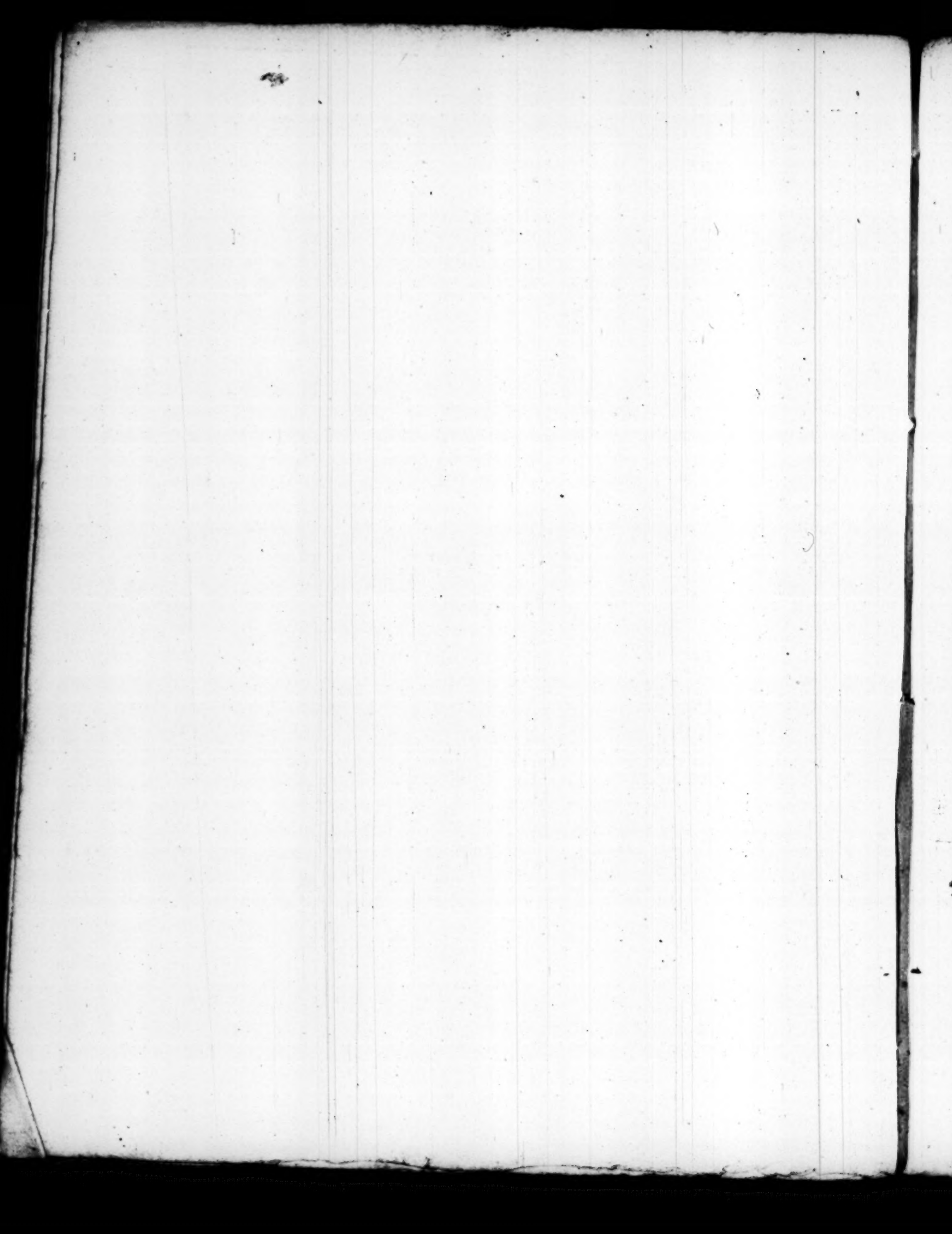
THE
Opening of Paradise.

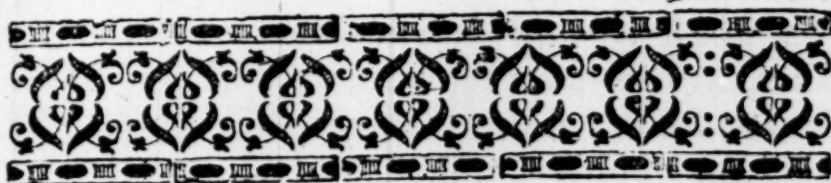
HIERON. in Epist.

*Nihil Christiano fœlicius, cui promittitur
regnum cœlorum.*



LONDON,
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THE FIFTH SERMON.

MATH. 25. 21.

Enter into thy masters ioy.

He best men are but Gods stewards: and as it were dispensers of his manifold graces. Whatsoever vertues wee haue, they are pledges of his loue, and gifts of his spirit: or rather (as it is implied in the series of this parable) talents and deposits of our Lord and master. *Paul* and *David* agree in one, that when hee went on high, hee bestowed gifts vpon men: and there is none but may professe with *Iohn* the Euangelist, *De plenitudine eius*, of his fulnesse haue we all receiued some strength, some vertue, some wisdom, some knowledge, some power, some eloquence, some faith, some holinesse, some tongues, some healings, some prophecies, some miracles, for the honour of God, the beautie of the world, the gathering of the Saints, the building of the Church, the perfecting of our liues, the crowning of our soules in the day of our Lord Iesus. So that we may not bury our talent in the ground, or hide it in a napkin with that vnprofitable seruant, lest

O

we

we be like the *Iewes* of whom *Austin* spake, *Verba, non facta legis habuerunt*, They kept the words of the Law, they neglected the works of the Law, full of leaues, void of fruit: worthy to bee excluded the kingdome of heauen, and exiled from the presence of God, with those foolish Virgines: For he is, (as the text notes) a hard man, *That reapeth where hee soweth not, and gathereth where hee streweth not*. Though he forbid vs to put our money to vse, yet doth hee charge vs to giue his into the banke, that when he comes, he may receiue it with increase: being (as Saint *Ambrose* notes) *Fanerator gratie*, A great vsurer, and a wonderfull extortioner, not of things temporall, as gold and siluer: but of things spirituall, as faith, and holinesse, the like endowments lent vs for the good of others. Whence is that of a learned Father, *Augentur dona, crescit ratio*, The larger our gifts, the greater our account. Hee that gaue vs a blessing, will call vs to a reckoning. If we haue gained nothing, wee shall loose all: if wee haue bene carefull of a little, wee shall be rulers ouer much, and when that mysticall traveller, that went a farre off, shall returne home, he will not onely gratulate our pietie with an *Euge bone serue*, well done good seruant: but reward our fidelitie with an *intraui gaudium Domini tui*. Enter into thy masters ioy.

These words are a gracious inuitation of our Sauiour Christ to the quiet fruition of peace and rest. Whereof I may say, as King *Solomon* did of his Spouses tongue, *Lac & mel, sub lingua tua*, Milke and honie are vnder thy roose, milke and hony are vnder their couer, the milke of diuine truth and spirituall

rituall comfort, the hony of liquid pleasure, and most incomparable sweetnesse, streaming and deriued vpon the heires of righteousnesse, that it may be true which *Dauid* long since prophesied, *Exultabunt sancti in gloria*, the Saints shall reioyce with glorie: and sing vpon their beds, the beds of peace and holinesse, the beds of securitie and blessednesse, in the mount of God and Citie of *Ierusalem*. If you please to marke the cells (as it were) of this waxen combe, from whence the hony drops, yee shall find they are but three.

First, the right and power of the admission, they are authorized by God to make their entry, and therefore saith the text, *εἰσελθε*, *Enter*.

Secondly, the nature and qualitie of their possession, it is ioy and felicitie, and therefore saith the text, *εἰς τὴν χαρὰν εἰσελθε*, *Enter into ioy*.

Last of all, the benefit and priuiledge of their seruice and relation, they are ioyned with their master, and made partners with our Sauour, and therefore saith the text, *εἰς τὴν χαρὰν τοῦ κυρίου*, *Enter into thy masters ioy*.

In that we haue leaue to enter, I note, that priuate secrecie of that heauenly kingdome: In that wee must enter into ioy, I note the sweete iueunditie of our future condition.

In that it is the ioy of our master, I note the wonderfull dignitie of euery Christian.

Lift up your heads, o yee gates, and bee ye lifted up, yee euerlasting doores: the King of glorie shall come in. Yea and all his Saints with him: the King and his daughter, the Lord and his seruants, God and his Church, Christ and his members, to the end they

may receiue *Denarium salutis*, (as *S. Austin* speakes) the hire of their labour, and the pennie of their saluation. How iustly may wee cry with *Peter*, *Master whither shall we goe? Thou hast the words of eternall life.* It is thy life wee seeke, and it is thy ioy wee hope to enter, whilst thou dost so freely call vs, and so graciously inuite vs to the communion and fellowship of thine euerlasting inheritance. *Intra in gaudium Domini tui, Enter into thy masters ioy.*

By this yee may see, what the Text imports, and therefore since a great, an effectuell doore is opened to mee, from the readinesse of your hearts, and the promptnesse of your deuotion, I will descend speedily and make entry: Me thinkes I heare your expectation say to mee, as Christ vnto you all, *Εἰσελθε, Enter.*

And who I pray you, would not gladly enter the gates of Paradise, if he might? All like the sweetnesse of the place, few the straitnesse of the way: and though we care not to be holy, yet wee desire to be happie: euer crying with the Prophet, *Amaui Domine habitationem domus tui.* O God, I haue loued the habitation of thy house, and the place where thine honour dwelleth. Yet is it not in him that willeth, nor in him that runneth, but in God that sheweth mercy. No man commeth to the Sonne, the knowledge of the Sonne, vnlesse the Father draw him: no man comes vnto the Father, the glory of the Father: vnlesse the Sonne admit him. Hee it is that puts some on the right hand, with a *Venite benedicti*, Come yee blessed: others on the left hand, with a *Recedite maledicti*, Depart ye cursed; that saith vnto one, enter, of another, cast him forth into outward darknesse, where there

there is weeping and gnashing of teeth. Whence is that of *Iohn*, *Blessed are they which doe his will, and haue right in the tree of life, to enter the gates of the Citie. For without shall be dogs, and inchanters, and whore-mongers, and murderers, and idolaters, and euery one that loueth and speaketh lyes*, the last and the 14. of the *Apoca.* It is a curious diuision which I read in *S. Bernard*, and worthy obseruation, *Alij mercantur, alij furantur, &c.* Some purchase heauen, and they are such as make friends, with the riches of iniquitie: others steale heauen, and they are like the woman that was healed by the secret touch of our Saviours garment: many inuade heauen, and take it by force, (for indeed the kingdome of heauen suffers violence) and they may bee compared to *Iacob*, that stroue with God, and wrestled with an Angell, but whether theeues, and robbers, that steale heauen by faith: or Merchants and Factors, that purchase heauen by charitie: or vsurers and intruders, that inuade heauen, and take it by force, the most gracious and acceptable force of prayers and deuotion: they must all confesse, that it is in the name and mediation of Christ Iesus: by that new and liuing way, (as the Apostle notes) *which he made for vs through the wayle*, that is, his flesh, *Heb. 10. 20.* So that I may say of heauen and the doores thereof, as Saint *Iohn* doth of the booke, and the seales thereof, *Nemo dignus est inuentus*, there is none found worthie to open the booke, and to loose the seales thereof, but onely the Lambe, and there is none found worthy to open the gates of heauen, and to loose the barres thereof, but onely the Lambe: that Lambe of God that taketh away the sinnes of the world. Hence is he ter-

med the way: and if that be not plaine and easie, the doore: and if that be not open, and peruious, life, and saluation in the abstract: that hath the keyes of death and of hell; or rather of felicitie, and of heauen, where hee sits at the right hand of God, and saith vnto vs enter.

Enter friends, and take your comfort: enter seruants, and take your wages: enter children, and take your patrimonie: enter brethren, and take your portion: enter all ye that seeke the kingdome of heauen, and the righteousnesse thereof, and receiue a crowne, which is layd vp for you in the highest. *Dives non excluditur*, the poore is not shut out for want of money, the rich is not turned backe for the abundance of his comforts, the weake is not thrust out, for want of strength, nor the mightie refused, for the danger of their forces, but euery one hath boldnesse, to draw neare vnto the throne of grace, by the merits of Christ Iesus. For it is not *eadē* come towards the ioy of thy master and looke vpon it with desire, and greedinesse, as one that thirsteth in the midst of waters: but *eadē*, *Come into the ioy of thy Master*, and take part of it, with delight and satisfaction, as one that doth feele, and tast how good the Lord is. Thus doth one deepe call vpon another, *Abyssus luminosa, abyssum tenebrosam*. The depth of light and claritie, vpon the depth of blindnesse and obscurity, the depth of power and maiestie, vpon the depth of weaknesse and humilitie, the depth of goodnesse and mercie, vpon the depth of wretchednesse and misery. And all this for the noise of the water pipes, which is nothing but the sound and the cry of repentance and humilitie. Hee sware vnto the generation

ration of our fathers, they should neuer enter into his rest, because they prouoked him in the wildernes: Hee saith onely to the generation of their children, they shall enter into his rest: If they obey his precepts. What is his word, as good as his oath? yes, when he that speaketh is truth it selfe, and he sweareth that hath none greater then himselfe. For his passion was our redemption, and if I may vse the words of *Bernard*, *Clauis penetrans, clauis aperiens*. The nayles that fastned him to the crosse, the speare that ran him through, the lance that opened his side, the iron that went into his soule, is made a key to vnlocke heauen, and to make vs enter. Therefore do wee sing triumphantly in the Churches Liturgie, *when thou hadst overcome the sharpnesse of death, thou didst open the kingdome of heauen to all beleeuers*. Agreeable whereunto is the vision of Saint *Iohn*, *I lookt, and behold there was a doore opened in the midst of heauen, and the first voice I heard, was as the sound of a trumpet, saying, Come vp higher*. But if God himselfe did not rest the seuenth day, before he considered the works of his creation, and found them good. *God saw all that was made, & loe it was very good, Gen. 1. 31*. How shall we hope to enter his rest, that eternall Sabbath of our bodies, and our spirits, before we haue done some good, examined our hearts, tried our faith, prooued our workes, and found some goodnesse in the midst of their imperfections? wee may not please God without faith, or see God without holinesse. The bridegroom will passe by without notice of vs, if wee haue neither faith in our hearts, nor oyle in our vessels. The oyle of grace, the oyle of mercy, the oyle of deuotion, the oyle of charitie

charitie, shining and burning to the comfort of our brethren. As wisdom doth not enter the house of an euill soule: so an euill soule doth not enter the house of wisdom. Therefore doth he stand at the doore and knocke, with an *aperi sponsa, aperi columba*. Open my loue, open my doue. Open to me the gates of righteousness: that I may open to thee the gates of blessednesse. For except your righteousness exceed that of the *Pharises*, yee shall neuer enter the kingdome of heauen. Looke vpon those Elders which stand before the throne, they are clothed with white robes, and haue palmes in their hands, which is nothing but the flower and beauty of their good workes and Christian pietie. It is storied of the *Scythians*, that once a yeare they made a great feast, where none may come, but such as haue slaine an enemy. The feast God makes vs, is the ioy of my Text, a great feast, and in the simplicitie of termes, exceeding gaudies: but there is no entrance or admission, before we haue crucified the body of sinne; slaine an enemy, sacrificed a rebell, yea many enemies, and many rebels, that fight against the soule by true confession and heartie repentance, neuer to be repented of. *A diebus Ioannis Baptiste* saith Christ, *Since the time of Iohn Baptist, the kingdome of heauen suffers violence*. Why since the time of Iohn Baptist? But onely to shew the vertue of repentance, because hee taught repentance, and was neuer without a *pœnitentiam agite* in his mouth. Repent, for the kingdome of God is at hand. Repent for the kingdome of heauen is at hand. Whence is that of *Gregorie*, *Rapiamus fletibus, quod non debetur meritis*. Let vs snatch that by force of teares, which is not due

to the merits of workes. If any bee meeke, patient, humble, penitent, *αὐτὸν βασιλεία* (as Christ taught in a Sermon vpon the mount) theirs is the kingdome of heauen, and theirs onely is the kingdome of heauen.

I know there bee many pretend keyes, and would faine leade vs into a fooles paradise, by a vaine conceit of their deceitfull merits: witnesse that great *Clauiger of Rome*, that vsurpeth all power in heauen and earth, as if he alone had the key of *Dauid*, *That openeth and no man shutteth, and shutteth and no man openeth*. It is not enough for Christ to loose, if hee binde: it is not enough for Christ to remit, if he retaine: it is not enough for Christ to say enter, if hee say be gone. O the cursed blasphemie of that open sepulchre, how doe they spoile God of his naturall right and peculiar iurisdiction? And yet they are not the keyes of heauen, but of hell, which these men keepe, *abyssi clauis* (as Saint *Iohn* writes) *the keyes of that bottomlesse pit*, where they leade many by the heresie of their doctrine, and the impiety of their actions. If not by the thunder and lightning of their fierce anathemaes, and direfull imprecations.

It is a pretty story which I read of Pope *Leo*, when he was troubled in conscience, and toucht with the remorse for his iniquities: his Confessor cheared him vp, with a *Quid times, sancte pater?* Holy father, what makes you affraid? Haue not you the keyes of heauen, and the merits of Christ at your dispose? There is none in the world that hath so great power and command as your selfe. O saith *Leo*, know yee not, that hee which sells any thing, hath no right in that which is sold? I feare since wee haue so often sold Christ and his merits, we shall haue no right nor in-

terest in them our selues. Wretched men that yee are, who shall deliuer yee from the body of despaire? May we not say to them as Christ did to others in the Gospell? Woe be vnto you, yee take the keye of knowledge, but yee do not enter your selues, and such as come yee forbid. Woe be vnto you, ye take vnto you the keyes of heauen, but you do not enter your selues: and such as come yee forbid, or rather indeed yee bid all that come, at your publike Iubilies, as base Hucsters of Gods free mercy, in the sale and market of Pardons and Indulgences. But howsoeuer these men abuse that power against the truth, which is giuen for the truth, we are sure Christ hath left keyes with his Church. *Tibi dabo clauas*, was a grant made to the Apostles in the name of *Peter*, and stands good to euery Minister of the Gospell, vnder the broad scale of the Crosse. *To thee will I giue the keyes of heauen*. They haue all the keyes of heauen, keyes of knowledge, and keyes of power, to instruct the ignorant, to absolue the penitent, to remit sinne, to release punishment, to shut heauen, by the threatnings of the Law, and the denouncing of vengeance: to open heauen, by the tydings of the Gospell, & the ministerie of the Sacraments. Whence is that of *Dauid*, *Diffusa est gratia in labijs tuis*, *Full of grace are thy lippes, because God hath blessed thee for euer*. The lippes of Christ are the Ministers of his Church, that declare mercy, preserue knowledge, excite repentance, pronounce forgiuenesse, and are full of grace indeed, whilst they speake comfortably to Ierusalem, saying in vertue of their Commission, as Christ doth in the fulnesse of iurisdiction: *Bee of good cheare, thy sinnes are forgiven thee: I absolue thee*

thee from all thy sinnes, in the name of the Father and of the Sonne, and of the holy Ghost. Arise, take vp thy bed and walke, walke towards heauen, get thee vnto Paradise: the rest of thy Sauour, the ioy of thy Maister, which is the nature and qualitie of our profession: now to be examined and discuffed.

Enter into thy masters ioy.

Did the Lord say, enter the goods or the lands, the houses or the tenures of thy Lord and master, for indeed the earth is the Lords, and all that is therein. How would the greedie Harpyes of this world, flie to get possession? Some like *Zacheus*, that came downe hastily: others like the bloudy Farmer of the vineyard in the Gospell, that slue the heire and tooke the inheritance, but many haue these things which neuer enioy them. Haue ye not seene great substance, and no ioy? great learning, and no ioy? great victorie, and no ioy? great spoyles, and no ioy? These things are often ioynd with feare, and griefe, and iealousie, and distraction, whilst many cry with the Prophet, *O my leannesse, my leannesse*, in the midst of their brauest triumphs and greatest ouerflowings. And therefore it is worth the obseruing, what a great *Sultan* spake, when hee beate the Christians with the losse of many thousand souldiers. I would be loath to overcome so very often. *Multiplicasti gentem, sed non multiplicasti letitiam*, saith *Esay*, *Thou hast multiplyed the Nation, but thou hast not multiplyed their ioy*. And bee there not many, of whom we may say, *Multiplicasti thesaurum, sed non multiplicasti letitiam*. Thou hast multiplyed their treasure, but thou hast not multiplyed their ioy? Thou hast increased their children, but thou hast not

increased their ioy: thou hast doubled their portion, but thou hast not doubled their ioy, thou hast enlarged their dominion, but thou hast not enlarged their ioy? Howsoever God dispose these things, as he doth his Sunne and his raine, sometimes on the good, sometimes on the bad, without distinction: Hee will be sure to keepe ioy for his seruants, if they haue it not in the flesh, they shall haue it in the spirit, if they haue it not in life, they shall haue it in death, if they haue it not in themselves, they shall haue it in the Lord, *And the bones that are broken shall reioyce.* Good reason hath Christ to bid vs enter his ioy, for such is the incomprehensible greatnesse thereof, it may not enter vs. *Eye hath not seene it, eare hath not heard it, neither hath it entred into the heart of man.* For the righteous are compassed with the goodnesse of the Lord, and they haue ioy on euery side, ioy within, from the puritie of their conscience, ioy without, from the glory of their bodies, ioy above, from the sight of God, and the fruition of his presence, ioy beneath, from the remembrance of death, and the torments they haue escaped: but this speech is figuratiue, and by the ioy of my text, we conceiue the place of ioy, the garden of pleasure, the Paradise of God, the fountaine of liuing waters: where his children do not onely sucke the breasts of comfort and milke them out: but drinke and are satisfied with the plenty of delight, as from a riuer crying to their soules, in the fulnesse of securitie, as the rich man did in the deceitfulnesse of vanitie, *Soule, soule, liue at ease, and take thy pastime, thou hast goods layd up for many yeares:* or rather indeed, for euerlasting generations. For the Lord hath promised to create
Ierusalem

Ierusalem as a reioycing, and the inhabitants thereof as ioy. So that *Paul* writing of that heavenly kingdome, saith it is *Gaudium in spiritu sancto, Righteousnesse, and peace, and ioy in the holy Ghost*. What ioy the world hath, stands not vpon me to examine, the world that is set vpon mischiete, the world that is subiect vnto vanity, it is compared to the vayne of teares, and a place of Dragons: there is a curse lies on it from the dayes of *Cain*: and it is reserued to fire, against the day of iudgement. If there be any pleasure in it, it is but (as *Austin* speakes) *miserie solatium*, no degree of ioy, but a solace of distresse, to qualifie and temper the sower water of our manifold afflictions. Like that hearbe, which puts vs into a laugh, and deprives vs of life, *Moritur & ridet*, as *Saluianus* speakes, he that eates it smiles dying. But the hill of *Sion* is a faire place, and the ioy of the whole earth. *Omne quod delectat continens*, (as *Saint Bernard* writes) containing euery thing that may please or satisfie. Let the dry and thirsty soule bee iudge, that counts no ioy to that of the cup, no sweetnesse, to that of the grape: they shall haue *Vinum aromaticum, & calicem inebriantem*, The King shall leade them into his wineseller, and their cup shall ouerflow. Let the hogs of *Epicurus*, and the sonnes of *Philoxenus* be iudge, that measure their delight by the extent of their throate, and the dimensions of their belly: they shall haue *Panem Angelorum, & vitulum saginatum*, the Lord shall spread a table for them, and kill the fatted Calfe. There be Hinds, and Roes, that leape and skip vpon the mountaines, for the braue Nimrods of this world, that loue to hunt and course, there be chariots of fire, and horses of di-

diuers colours, the white, and the blacke, the pale, and the red, (as Saint *Iohn* writeth) for the stately Cavaliers, and such as desire to be mounted vpon their steeds. Musicke for the pleasant, and that delectable riches for the worldling, and those durable: euery dish for euery taste, euery content for euery desire without loathing or scarcity. O what ioy ariseth from the place, the amœnitie of the place, the gates are of pearle, the foundation of pretious stones, the streets are paved with gold, and say Hallelu-iah: *Blessed be the Lord, which hath extolled it for ever.* O what ioy ariseth from the company, the sweetnesse of the company, they are Cherubins and Seraphins, hierarchies of Angels, families of men, the noble army of Martyrs, the goodly fellowship of the Prophets, that call vpon the Lord, and reioyce before him with songs of deliuerance: their organs are the instruments of ioy: their works are the acts of ioy, their thoughts are the springs of ioy, their language is the voice of ioy; whilst they sing and cry: Ioy within the gates of Hierusalem, and peace bee on *Sion*. *One day in thy Courts, is better then a thousand. I had rather bee a doore-keeper in the house of the Lord, then to liue at ease in the tents of vngodlinesse.* Can there bee a feast or a bankquet without ioy? there shall be the supper of the great King. Can there bee a wedding or nuptials without ioy? There shall bee the marriage of the Lambe: where the Lord shall worke a greater miracle then euer he did in *Cana*, and conuert the teares of outward heuinesse, into the wine of inward gladnesse: till wee bee drunke with the sweetnesse of his loue, and the pleasures of his kingdom, hauing (as *Nyssen* writes) μεθ'υν νήφουσιν. A
sober

sober kind of drunkenness: for if ioy be an act of loue, and the effect of charitie, (as the Schooles haue determined) there must needs bee great ioy, where there is so great loue: perfect ioy, where there is perfect charitie, ioy in our owne saluation, ioy in the felicitie of our brethren, whom wee shall loue as our owne soules, by the vnitie of the Spirit. But we may not thinke to find out the springs of *Nilus*, or the seuerall grounds of these infinite reioycings: O that I had a pitcher large enough to draw, the well is deepe, and my heart is not able to containe, much lesse to present you with the ioyes of that heauenly kingdome. Helpe mee with your prayers, raise mee with your spirits, let not the cry of *Rome* drowne the cry of *Ierusalem*: the one calls to paine and torment, the other calls to ioy and comfort: the one calls to a *Limbus Patrum*, the other calls to the garden of *Eden*: The one calls to the fire of Purgatory, the other calls to the life of glory: the one calls to the triall of your workes in imaginary flames, the other calls to the crowne of your workes in reall blessedness: and that by the example of our Lord and Sauiour Iesus Christ, *Intra in gaudium Domini tui. Enter into thy masters ioy.*

Here then is one key more, to raise our ioy a little higher, and that is a relatiue terme, *Domini gaudium, our masters ioy.*

It skills much, who is ioyned with vs in the partaking of any good: Some had rather die with their friends, then liue with their enemies: and the poore *Indians* chose rather to go to hell with their ancestors, then to heauen with the *Spaniards*. If then it bee sweet and comfortable to be in ioy, what is it to be

be with our Lord and Gouvernour? To enter his ioy, to eate and drinke with our master, at his table, and in his kingdome, or rather to make him our meate and drinke, that is the bread of life, and the well-spring of saluation: Yet thus doth God intreate his seruants, and there is nothing so deare to him, but they shall haue part with him. His owne ioy, his owne secret, his owne sweetnesse, his owne comfort, his owne robe, his owne iustice, his owne clothing, his owne righteousnesse, nay his very life and spirit shall be giuen to them, as a seale and pledge of extraordinary grace and speciall fauour. Much like that of *Cyrus* (though humane resemblances come short of diuine presidents) who neuer liked any dish, but he sent part to his friends, *Semesos anseres, semesos panes*, (saith my Author) sometime the bread himselfe did eate, sometime the meate himselfe did tast from his trencher, with this kind and friendly salutation: *Cyrus tibi ista, quod ipse fuerint incundissima*: The King sends you this, because he likes it best himselfe, and holds it choise and daintie. It is a small thing for the Saints of God to reioyce, vnlesse it bee in the Lord. The ioy of the creature is transient: the ioy of the Creator permanent. They must partake of their masters ioy, and reioyce in that, where his soule delighteth. *Quo gaudet, & quod prestat*, the ioy hee giues, and the ioy hee takes, the ioy he loues, and the ioy he is. Whereupon (saith *Bernard*) *Non aurum pollicetur Dominus*, the Lord doth not promise gold, nor siluer, or pretious stones, but himselfe. He will be our ioy, and hee will be our comfort: our substantiall ioy, our euerlasting comfort: our solid ioy, our euerlasting glorie, and the very crowne of our reioycing.

ioycing : *καρπος καὶ ἀγαθήτης* (as *Nyssen* speakes) the giuer of the crowne, and the crowne that is giuen, the disposer of the treasure, and the treasure that is disposed : the merchant that sells the pearle, and the pearle that is sold by the merchant : from whose golden beames and smiling rayes, all the creatures in heauen and earth receiue beauty and perfection. The reason is taken from that diuine master of humane knowledge: *τὸ ἀγαθὸν ἡδίστον* the chiefest good is most pleasant and voluptuous in himselfe : because most good, most blessed, most absolute, most perfect, and as hee reioyceth in himselfe, so wee must reioyce in him. The vision of his nature, the contemplation of his Dietie, where there is fulnesse of ioy and pleasure for euermore. It is his brightnesse must clarifie our vnderstanding : his goodnesse must sanctifie our affections, his fulnesse possesse our hearts, and satisfie the vastnesse of our greatest spirits. What though *Adam* were affraid at the voyce of God walking in the garden? we shall triumph at the sight of God riding in the heauens. *Gaunisi discipuli viso Domino* (saith the Euangelist : *The disciples reioyced when they saw the Lord* : but the whole world shall be rauished with ioy, when they looke vpon Christ, not as hee is in his works, but as he is in himselfe : his Essence, his diuinitie, with the cleare eyes of loue and knowledge : like those creatures in the *Apocalyps*, which are full of eyes, about the throne, and amidst the throne : about the throne, in the sight and comprehension (as it were) of diuine greatnesse : amidst the throne, in the tast and fruition of diuine goodnesse.

O thou bright Sonne of eternall glory, that dost create the Saints, exhilarate the Elders, diaper the
 Q heauens,

the heavens, serene the elements, inspire the Cherubins, inflame the Seraphins, enlighten the temple of Ierusalem, and make glad the Citie of our God: thy loue is our ioy, thy peace our ioy, thine eyes our ioy, thy looks our ioy. If thou wert like a bundle of myrhe in thy sufferings: thou art as a heape of Camphire in thy blessings. Thou dost cheare vs now, but it is imperfectly, and (as it were) by a proxie, the proxie of thy creatures, the proxie of thy seruants. Sometimes the fatnesse of the earth, and the dew of heauen, sometimes by the comfort of friends, and the abundance of thy treasure, at most by the pretious influence of thy inuisible graces, but thou shalt one day cheere vs by thy selfe, the maiestie of thy presence, the fruition of thy company, the vision of thy person, the aspect of that face, which the Angels desire to behold, and that continually. Whereupon saith *Dauid*, *Letificabis nos in lumine vultus tui. Thou shalt make vs glad with the ioy of thy countenance.* And this is it which is termed, *Domini gaudium*: our masters ioy. For indeed wee are all seruants of one master, King and Priest, shepheard and flocke, Prophet and Disciple, Magistrate and subiect, which made that great Emperour *Constantine*, neuer writ to any Christian, though neuer so meane, but with this direction, (as *Eusebius* noteth) *ad fratrem, & conseruum*, to his brother, and fellow seruant. Worthy to bee obserued, by such as are *Grandes* and *Demigods* vpon earth, lest at any time they despise the humilitie of others low condition.

But I would not haue the name of master, take vs from the ioy of our master: that is it I would imprint

print into you, that you may be receiued into it. O that your hearts were fixt vpon it, and that ye would seeke after the fountaine of eternall happinesse. Then would yee fly your selues, and abandon the corruption of humane infirmitie: like that good man in *Nazianzene*, *ὁς μὴ δειδύσκει ἐν γυναικὶ* that would not suffer the nobilitie of his soule to bee depraued with carnall filthines. How doth it come to passe, that so many are caught with vanitie, led with curiositie, taken with desire, inflamed with pleasure, wraçt with enuie, defiled with luxurie, poysoned with malice, enraged with furie, stung with serpents, haunted with maladies, troubled with cares, vexed with heauinesse, drowned and plunged in the sea and gulse of inextricable miseries, but onely for neglect of this ioy; because they do not looke after their masters ioy, and sing with the blessed Virgine, *My soule doth magnifie the Lord, and my spirit hath reioyced in God my Saviour.* God forbid we should forbid any to reioyce: the Text perswades it, the Lord commands it, and my heart is enlarged towards you with ioy and gladnesse. *Latemur iugiter, modo innocenter,* Let vs reioyce daily, so it be without hurt in the Lord, in our master. Wee haue iust cause to feare that many preferre the ioy of the world, before the ioy of the master, mutable vanitie before true felicitie. And yet let me do them no wrong; they are very desirous of their masters ioy, but who is their master? Is not pride, or couetousnesse, or violence, or extortion, or some domineering habit of malicious wickednesse? Lust calls to one, and sayes I am thy master: Reuenge to another, and sayes, I am thy master: seuerall vices to seuerall humours, with the

like claime of subiection and obedience. So that where God hath many seruants created vnto good workes: the Diuell hath as many pensioners sold vnto euill workes. Base slaues, mercenary hirelings, if not for pleasure, at least for profit; they come into the diuels ioy: his baites, and his contentments: the Diuell comes into their ioy, their soules and their consciences: into some by a pot, into others by a sop, as hee did that accursed miscreant and Apostate *Iudas*: but wee hope better things of you, and such as doe accompanie saluation. For mee thinkes yee are come alreadie into your masters ioy, the Tabernacles of God, the Courts of his Sanctuarie, *where yee serue him, with gladnesse, and come before his presence with a song.* For if there were ioy in heauen for one sinner that repenteth: what ioy shall there bee with the Lord of heauen, for so many Christians, that mooue toward his Courts, and fly as the Doves to their windowes? O how beautifull are your feete! how aimiable are your doings? How is the Lord pleased with your sacrifices and oblations? whilst yee come from the East, and stand in the gates of the daughter of *Sion*, and open your treasure, and present the Lord with the riches of your substance, euen gold, and myrhe, and frankincense? For this it is that hee doth open his bosome, and stretch forth his armes, and lift vp his voyce, and extend the golden scepter of his louing kindnesse: to the end yee may come to his royall Pallace, saying to vs, as the King did to *Hester*: *What is thy petition? and what is thy request? it shall be giuen thee to the halfe of my kingdome.* Come with mee from *Lebanon*, euen with mee from *Lebanon*,

The fifth Sermon.

117.

banon, or rather (as it is in my Text) *Intra in gaudium Domini tui. Enter into thy masters ioy.* O let not the ioy of man draw vs from the ioy of God: O let not the ioy of the creature, draw vs from the ioy of the Creator: O let not the ioy of the left hand draw vs from the ioy of the right hand, O let not the ioy of things visible and temporall, draw vs from the ioy of things inuisible and eternall. Could the ioyfull sound of *Amphions* harpe raise stones to the fencing of *Thebes*? And shall not the ioyfull cry of our Sauours Spirit draw vs to the building of that heavenly Ierusalem? *Audite vocantem, quia exaudit inuocantem* (saith *Austin*) be not slow to here the Lord when hee calls vnto you, because he is ready to heare you when you call vpon him. Yee see the power of your vocation, yee are called by our Sauiour: yee see the nature of your inheritance, it is ioy and gladnesse: yee see the benefit of your seruice, it is the ioy of your Lord and master, as the *Romanes* painted the Graces, so hath God planted his children, *Semper gaudentes, semper ridentes*, they were euer laughing, and these are euer lauding, lauding and praising, and singing and reioycing with ioy *unspeakable and glorious*. My prayer shall be with *Moses, Si inueni gratiam*, if I haue found grace in thy sight, shew vs thy way, if wee haue found grace in thy sight, shew vs thy selfe, and shew vs thy glorie, bring vs vnto thy rest, and take vs into thy ioy, that Israel may bee truly Israel, and see God: that Israel may bee glad in him that made him, and *ston* may bee ioyfull in her King, euen Iesus Christ thine onely ioy, and

our onely Saviour, to whom with the Father, and
the Spirit, three persons and one God, bee
ascribed all power, maiestic, and
dominion this day and
for euer. *Amen.*

nd

Angelorum ANTIPHONIA: The Angels Antheme.

BERN. Cant. Ser. 13.

*Tibi Domine gloria maneat illibata mecum
bene agitur si pacem habuero.*



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THE SIXTH SERMON.

LUKE 2. 14.

Glorie bee to God in the highest, on earth peace, good will towards men.



W^Hat *Iob* prophesied, time hath verified: that when the corner stone was layd, the sonnes of God reioyced, and the starres of the morning praised him together. Christ our Saviour is the stone of the corner, that lyeth in the foundation of his Church: the starres of the morning are the glorious Angels and Citizens of heauen, that shine as Iasper about the throne of God, and cry *Hosanna* in the highest: *Blessed is hee that cometh in the name of the Lord, Hosanna in the highest*: whereupon (saith *Ambrose*,) *Laudatur in cælis, videtur in terris*. The shew and manifestation of his presence is in the earth: but the celebritie and declaration of his glory is in the heauens. For if the Psalmist would haue a trumpet blowne in the new moone. *Blow the trumpet in the new moone*. There is a trumpet of praise and glorie, that must sound and bee lifted vp, shall

R

I

I say in the new Moone, or rather in the feast of Tabernacles? Whilst the Tabernacle of God is with man, and (to speake in the phrase of *Nyssen*) σκηνωθη-
γεται σκηνωμα ανθρωπινον, not Israel, but the Lord of Israel dwelleth in a tent, or a booth: and is receiued into the darke mansion and earthly Tabernacle of humane flesh and mortall corruption. Yee haue a president from the Angels, though hee were not a Sauour to them, but to vs. (*For he tooke not the Angels, but the seede of Abraham:*) Yet doe they begin the Antiphone, and teach vs how to sing. Though we may not compare with their knowledge and vnderstanding: yet may wee emulate their pietie and deuotion. My prayer shall be that which the Apostle vsed in the behalfe of the *Romanes*, θεος υπομονης the God of patience and consolation make yee like minded, that with one mouth yee may praise God, euen the Father of our Lord Iesus Christ: saying and singing as it is in my Text, δόξα θεῷ ἐν ὑψίστοις. *Glorie to God in the highest, on earth peace, good will towards men.*

That which I haue read vnto you, is a sacred Hymne, and diuine Embasie: where there is discovered a threefold benefit of our Sauours incarnation.

The first is εὐδοκία, the loue and good will of him that dwelt in the bush. *Good will towards men.*

The second, εἰρήνη, peace and reconciliation with God the Father. *On the earth peace.*

The third is δόξα, honour and glorie, and that from the noblest creatures: I meane the Angels, that dwell in the height and sublimitie of eternall blessednesse.

Glorie

Glorie to God in the highest, on the earth peace, good will towards men.

But that which ariseth most clearely from this fountaine, is a blessing receiued, and a blessing returned.

A blessing receiued, and that is peace. *On the earth peace.*

A blessing returned, and that is *Glorie.*

Glorie to God on high.

In the first wee note the Motiue, *εὐδοκία*, diuine loue and spirituall adoption.

Good will towards men.

In the second wee note a circumstance, *ἐν ὑψίστοις*,

In the highest.

Either locall, and so by the highest, we vnderstand the heauens.

Or personall, and so by the highest, we vnderstand the Angels.

Glorie be to God on high, on the earth peace, &c.

Glorie bee to God on high.

For the heauens send downe, and the clouds drop righteousness.

On the earth peace.

For saluation and Iustice are come forth, it brings them forth together.

Good will towards men.

For we are satisfied with the abundance of his louing kindnesse, Grace and Mercy, compassion and bounty from God the Father, and from our Lord Iesus Christ.

Who so great and eminent, that he may not honour God? it is the practise of the Angels.

Glorie to God in the highest.

The sixth Sermon.

Who so powerfull and magnificent, that hee should not embrace peace? it is the onely blessing on the earth.

On the earth peace.

Who so amiable and preualent, that hee should not stand by this grace? it is the onely stay of life and happinesse.

Towards men good will.

O the diuine maiestie of this heavenly Sacrament: where hee that is despised of his owne, is the attonement for his enemies: hee that lyeth among the beasts, is the securitie of man: hee that cryeth in a stable, is magnified in heauen, and that by an host of spirituall souldiers, saying and singing: *Glorie to God on high, on earth peace, good will towards men.*

Yee haue now seene the notes of my song, I shall resume them in their order, though to vse the words of Iohn, *I am not worthie to vntie the latchet of his shooe. Ligatura calceamenti ligatura mysterij*, (saith Gregorie) the latchet of his shooe is the mysterie of his birth. For the brightnesse of the Godhead lyeth shadowed and shrouded vnder the veile and couer of his manhood: diuinitie in humanitie, power in infirmitie, maiestie in humilitie, immortalitie in frailtie, life in death, and Christ in the flesh. O let not that be wanting in you towards me, which abounds in God towards all. I meane *voluntas bona*, a good will and beneuolous disposition whilst I begin with my first note, *δοξα εν υψιστοις. Glorie to God on high.*

It is well the Angels set glorie before peace. For there will be no peace with man, if there be not glorie to the Lord: it is one of those peculiars, which he reserueth to himselfe, the first is vengeance, and therefore

therefore saith *Moses, Vengeance is mine, and I will repay*; the second power, and therefore saith the Evangelist, *The Lord hath giuen all power to his Sonne*; the last and chiefest is *Glorie*, and therefore saith *Esay, I will not giue my glorie to another*. Indeed the Lord made all things for his glorie, and if he be not glorified in their actions, hee will bee glorified in their punishment by the seueritie of his iustice. This made the Apostle to exclude euery creature from the fellowship hereof, *To the King euerlasting, inuisible, immortall, and onely wise God, bee honour, and glory*. And the Psalmist is distinctly negatiue, by a perfect abdication from himselfe and others. *Not vnto vs, not vnto vs, but to thy name be the glorie*. That wee may say vnto her, as *Ioseph* vnto his Mistris. *My Lord hath committed all things vnto my hand, and kept nothing from me, but onely thee which art his wife: How shall I do so great wickednesse, and sinne against my Lord?* The Lord hath committed all things vnto our hands, sent vs his Angels, giuen his Sonne, powred forth his Spirit, multiplied his graces, and kept nothing from vs, but this glorie, which is espoused to him from euerlasting. How shall wee do so great wickednesse as to sinne against the Lord, and spoile him of his glorie? Yet there is an inward glorie wherein wee may reioyce, proceeding from a good conscience, *The holy Ghost bearing witnesse to our spirits, that we are the Sonnes of God*. For glorie, and honour, and peace, shall bee to euery soule that doth good: *to the Iew first, and also the Grecian*. Yea and an outward glorie too, so it bee limited within the bounds of pietie and charitie. I meane the honour of God; and the benefit of our neighbour: *In Deo, secundum*

Deum, *propter Deum*, (as the learned haue distinguished:) First *in Deo*, from God, as the Author and fountaine: then *secundum Deum*, not after the will of man, but after the will of God: Last of all, *Propter Deum*, to the honour of God, and the aduancement of his Gospell. O *gloriam licitam* (saith *Tertullian*) such Philotimie is very iustificable, and worthy of man, the image of his Creator. It is the onely crowne which the Lord hath set vpon his head, *Coronasti eum*, *Thou hast crowned him with glory & worship*. God forbid I should deterre any from that spirituall ambition and Christian emulation, whereunto the Apostle doth excite, *whatsoeuer things are iust, whatsoeuer things are honest, whatsoeuer things are of good report, if there be any vertue, any praise, τα αὐτα λογιζομαι*. *Thinke of these things, and consider them with understanding*. Agreeable to that of *Tertullian* in his *Gloriam querimus de quibus salutem speramus*. Vvee may glorie in that, which furthers our good, and tends to our saluation. It is the emptie shadow of humane vanitie, and proud vsurpation of diuine equalitie, that is to be condemned, when men glorie, as if they had not receiued: and arrogate that to themselves, which is due vnto God: Like *Herod* that was consumed of wormes, because hee delighted in the praise of men, and tooke that to himselfe which belonged to his maker: In which sence that of *Seneca* may be vsed, *Quid ni tui miserior, si pantonimica obstreperint instrumenta, &c.* Hee is much to bee pitied, that is euer receiued with the cry and applause of vulgar admiration. *It is better for mee to die* (saith the Apostle) *then any should cause my reioycing to be vaine*. And it were better for vs to bee had in exectation, and

and to bee made Anathemaes to our brethren, then any should cause our reioycing to bee vaine and emptie, without respect vnto God, and the praise of his annointed: that which I read in Saint Bernard is very good, *Si ante vestrum tribunal stare oportet, &c.*

O my brethren, if I were to stand before your tribunall, I would delight in your praises: if I were to be tryed by my owne sentence, I would rest satisfied with mine owne opinion. But what a vanitie, yea what a madnesse is it? since the Lord is to bee my Iudge, not to seeke the approbation of his goodnesse, and to make his glorie the crowne of my reioycing? Remember then I beseech you, the voyce of those many thousands in the *Apocalyps*, *Worthie is hee, that was slaine, to receiue honour, and wisdom, and riches, and power, together with that generall acclamation, when all the creatures in heauen and earth made a shout, crying, Praise, and honour, glory, and power bee to him that sits upon the throne, and to the Lambe for euer.*

If the *Baptist* decreast when our Saviour increast, let our pride vanish, and the glory of our light bee darkened, as a candle at noone, when the Sunne is in his strength, that when we shall bee toucht with the glorie of our strength, and the glorie of our wisdom, and the glorie of our riches, ches, and the glory of our power, wee may say as Christ did to *Mary*, *Touch me not, for as yet I am not gone up to the Father*: It is heauen that is the seate of glory, and that with God, the receipt whereof is like that pretious ointment, and sacred perfume, which the Lord charged the Priests to make, and sancti-

sanctifie to himselfe throughout all their generations. But if euer the Lord were to be glorified, and the whole aire to ring with the melodious Harmonie of symphoniacall inuitations: If euer *Gabriel* the Archangell were to leade vs forth with a song, and wee to follow as workmen did *Miriam* with Timbrels and dances: If euer the heart of man were to be made an altar of praise and thankfulnessse, and the whole Church to call for the Harpe, and Violl, the Psalter, and the Dulcimer: Now is the time, whilst the golden candlesticke is placed in the midst of the Tabernacle, and that Virgin bush of *Maries* wombe, brings forth the light of the whole world, and is not defiled or consumed: whilst the glorie of the Lord is risen vpon vs, and there is a starre come from *Iacob*, whose comfortable raies pierce the deepe, enlighten the heauens, search the darknesse of the graue, and spread ouer the face of the whole earth, with radiant and shining lustre. O the gracious bounty and wonderfull humilitie of so great dispensation. God is become man, the word flesh, a Virgine a Mother, the Creator a creature, and (to speake in the language of Saint *Austin*) *Qui regit sidera, lambit vbera*. Hee that gouernes the influence of the starres, drawes the sweetnesse of his mothers breast, taking that from vs, whereby hee may saue vs, and ioyne vs to himselfe in the highest places, who would not spring with *John*, in the very wombe, and burst with *Zacharie*, into the voyce of ioy and gladnesse, through the strongest barres of infant silence and naturall imperfections, to behold that Lambe of God, which taketh away the sinnes of the world, inuested in the golden fleece of humane nature, to see the

the King of righteousness, which sits by the throne of God, forsake the bosome of his Father, and proceed from the wombe of *Mary*, as a Bridegroom from his chamber: without prejudice to his Godhead, or diminution of his power, before the Lord was invisible, and wee heard the voyce of God, as *Adam* in the coole of the garden, sometime he spake in lightning, sometime hee spake in thunder, sometime from the clift of a rocke, sometimes from the consuming flames of burning fire. But now wee looke vpon him through the cloud of flesh, and the lanthorne of his bodie, so qualified and tempered to outward sight, and corporall apprehension: that we may not onely see, but *handle the word of life* in the forme of man and habit of nature. Πάλλιν φωτίζεται ὁ ἰσχυρὰ (saith that learned Father *Nazianzene* in an Oration) though wee haue strayed in the desert of this world, yet now we haue a cloud of direction to goe before, the white cloud of his sacred flesh to lead and guide vs to that heavenly *Canaan*. *Hic est Dominus Iesus*, this is Christ the Lord, the mediator of God and man, the sonne of a Virgine, the Bridegroom of his Church, more faire and comely then all the sonnes of men: that created his mother when he was begot of his Father, and glorified his Father, when hee was borne of his mother. Iesus Christ the righteous, *Yesterday and to day, and the same for euer*. For there bee many things in his birth, which deserue praise and euerlasting remembrance. The first is his goodnesse, that he would endure the prison of our flesh: the second his power, that hee could manifest his strength in our weaknesse: the third his wisdom, in finding meanes for our deliuerance,

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the last his iustice, in satisfying the Law, and making himselfe obedient to the actuall performance: that we may cry with the Psalmist, *O Lord thy truth reacheth to the heauens, and thy mercie to the clouds.* If any seeke to bee Authors of that, whereof they onely bring tidings, they are false Prophets, *Æmulantes diuinitatem, & furantes diuinationem* (as Tertullian) nor Saint, nor Angell, nor Cherubin, nor Seraphin, nor any of that coelestiall Hierarchie, may share in this honour, it is thou onely which hast the glorie. And that *in altissimis*, and *ab altissimis*. First *in the highest*, for the heauens declare the glory, and are the stage and theater of thine euermlasting power, and triumphant maiesty, secondly *of the highest*.

For the Angels praise thee, and the Saints giue thanks vnto thee, the heauens and all the powers therein continually do cry, *Holy, holy, holy, Lord God of Sabboth, heauen and earth are full of thy glory*, thy praise is their ioy: thy honour their comfort; thy celebritie their felicitie: by whose power they are made, by whose wisdom they are illuminated, by whose grace they stand fast, and shall neuer bee remooued. Whence is that of David, *Beati qui habitant. Blessed are they which dwell in thy house, they will euermore be praising thee.* Though I could assigne many reasons of this glory from the Angels, as the excellent dignitie of their wonderfull creation, for they beare the signiture of God in their nature: the continuall fruition of diuine sweetnesse, for they tast and drinke thereof as from a riuer: the sure confirmation of their eternall blessednesse, for they are settled and established by the incarnation of our Sauiour: Yet that which fills their hearts with praise, and

and their tongue with ioy, is their instauration of their decay: because thou hast built vp the walls of Ierusalem, and made vp their breach by the saluation of man, and the redemption of our nature. The walls of Ierusalem are the companies of Angels: which are built vp, and made compleat, by reducing man to the state of their perfection. Therefore do they reioyce and sing, therefore do they cry aloud vpon their beds, and (to vse the words of *Cyprian*) *Gratulabundi predicant*, they magnifie the riches of Gods mercy with exceeding ioy and wonderfull gratulation. O my brethren, and yee whom I tender as mine owne bowels in the Lord.) What a motiue is this to Christian loue and perfect charitie? Shall the Angels praise God for vs, and shall not we praise the Lord for our selues? Shall an armie of spirituall souldiers triumph in the redemption of man, and shall not wee reioyce in our owne saluation, and the miraculous deliuerance of our brethren? True deuotion is full of compassion: and the Saints of God do not onely suffer together, but reioyce together, with Hymnes and Psalmes of spirituall melody, singing to the Lord with grace in their hearts. Whence are they termed *filie Iudab*, daughters of *Iudab*: and *filie confessionis*, daughters of confession, (as learned *Austin* makes the exposition) such as praise God, and offer the sacrifice of thankfulness for his loue to man, and his blessings out of *Sion*. Tell mee then what spirit they are of, that call to heauen for vengeance, and would haue the Lord send downe fire vpon their enemies, that delight in the ruine and destruction of their brethren, yea machinate the subuersion of States and Kingdomes

with the diuellish practises of most hellish inuentions? That curse where the Lord doth blesse, and cry against the highest powers, as the Romane legions against *Iouian* the Emperour, ἤλυθε ἐκ πολέμου ὡς ἄγγελος αὐτοῦ ὀλέσθαι. Thou hast escaped the edge of the sword, and the furie of battell; would God thy flesh had beene giuen to the fowles of the aire, and the dogs had licked thy bloud, as the bloud of *Iezabell*, by the wall of *Iezrael*, well may they resemble *Abaddon* and *Apolluon*, the Diuell and his angels, they are most repugnant to God & his Angels. For their song is of glory & peace, yea and of glory for peace: and that with man vpon the earth: which is the second note of this Hymne, and desires continuance of your deuotion, ἐπὶ γῆς εἰρήνη.

On the earth peace.

Though glory belong to heauen, and peace to the earth: yet was there a time, when neither was to be found: Man had prouoked God to anger, and taken away our peace, translated the worship of God to Idols, and depriued him of his glory: but now they are both in their naturall seate, and the comming of our Sauour is like the returne of that Dove into the Arke, with the gracious branch of peace, of mercy. When *Jonah* was cast into the sea, the storme ceast, and there was a great calme: when the Lord brought his first begotten into the world, the troubles were abated, & there was a great peace throughout the whole earth: *Fluminis pacis* (as *Esay* writeth) *A floud of peace*, for a sea of misery: and that which before was a place of exile and banishment, is now the Tabernacle of rest and quiet: where the Lord hath extended peace, and safetie, and righteousness,

ousnesse, and glorie, as a flowing streame. For that which hee taught as an Oracle in his life, and bequeathed as a legacie at his death, I meane the sweetnesse of peace, and the aboundance of holinesse was now begun in the time of his birth, and set as a pearle on the top and crowne of his blessed incarnation: whence is hee termed a King of peace, our heauenly *Salomon*, yea our very peace, that made both one, and set at peace, through the bloud of his crosse, the things on earth, and the things in heauen. How can wee choose but rest in peace, now the Lord is come, who is to the whole earth, as *Apello* was to *Delos*, that hee may settle and stablish it with an euerlasting quietnesse? But *Luke* and *Mathew* are at variance, and there is warre betwixt the words of my Text, and that of the Gospell. Thinke yee that I am come to send peace into the world, I came not to send peace, but a sword, what a sword, and yet peace? Fire and yet peace, warre and yet peace; these things are incompatible, and as the *Poet* notes

Frontibus aduersis pugnantia:—

Yet may they bee reconciled and stand together: The sword of the spirit with the peace of conscience, the fire of loue with the peace of religion, war against Satan and his angels, with peace towards God and his Angels. For as the naturall body is framed of contrary elements, so diuerse qualities may perfect the mysticall body of Christ Iesus. And though we do not striue against flesh and bloud, yet do we against the Prince of this world, and against spirituall wickednesses in the highest places: whence is that of *Bernard*, *Inter Babilonem, & Hierusalem pax nulla*, betwixt *Babilon* & *Hierusalem*, there is no peace.

Satan is the King of *Babylon*, Christ of *Hierusalem*: which he defends with cōtinuall resistances, though he be not the God of confusion, but of order, in all the Churches of the Saints. What then is the peace of my Text, but sacred and diuine, such as Christ wisheth to the Apostles, and the Apostles to the elect in their generall salutations? Peace with God, for we are reconciled to the Father, Peace with Angels, for they reioyce in our conuersion, Peace with men, for they shall bee gathered into one flocke, Peace with the creature, for it shall be in league with vs, Peace with our owne selues betwixt the flesh and the Spirit, the will and the vnderstanding, the reason and the affections: that all the powers and faculties of soule and body may agree with a sweet Harmony and gracious consent, to serue God in true loue and perfect obedience. Thus doth our Lord blesse vs with his peace, by the wonderfull expiation of our sinnes and trespasses, and that ἐν τῇ εἰρήνῃ, Vpon the earth: for the earth of our hearts that brought forth thornes and briars, doth now abound and flourish with the sauing fruit of truth and holinesse: whilst every one cryeth with the Psalmist, *Praise thy God, o Ierusalem, praise thy God, o Sion*, which maketh safe the barres of thy gates, and *blesseth thy children within thee, which maketh peace thy borders, and doth satisfie thee with the flower of wheate.*

All peace is sweet and acceptable: without which spoile and rapine, as a wild beast out of the Forrest surprizes houses, families, temples, cities, and not onely deuoures the habitations of the righteous, but subuerts and lays wast the greatest Empires & mightiest kingdomes, as a desert, or a wilderness. But the

the interior peace which keepeth our hearts and minds in the knowledge and loue of God, and exceeds the power of humane vnderstanding, is the richest iewell that euer was bestowed vpon the earth. Like a bed and palate where the Sponse of Christ may rest with ease and pleasure, vntill his second comming. O how beautifull are the feete vpon the mountaines of those that bring such tidings, that speake comfortably to *Hierusalem*, and say to her, that her warfare is accomplished, and her iniquitie pardoned: that shee is iustified by faith, and hath peace with God: that her righteousnesse is grauen on his fingers, and her walls are euer in his sight: that hee stands behind the wall of his flesh, and hath broken downe the partition wall of her offences: *That neither height, nor depth, nor things present, nor things to come, nor life, nor death, nor any other creature, is able to separate her from the loue of God, which is in Christ Iesus.* Were this peace finished, where it is begun, we should haue a terrestriall Paradise, and a heauen vpon earth: but that which is imperfect in our trauell, shall be perfect in our country: that we may esteeme it as a pledge of future glory, and not inuert the method of the Angels, like those in *Bernard*, who seeke peace in heauen, and glory on the earth, till they loose both peace and glory. For it is peace that is our inheritance on the earth, and that which followes her immoueable center, as motion, heauen is the tranquillity of rest & holines. Though Christ might haue promised many things to his Disciples, and giuen them power ouer kingdomes and nations, as well as ouer serpents, and scorpions, yet all that hee sayes vnto them, is *In me pacem habitori,*

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In mee yee shall haue peace; as if this alone were able to counterpoize and weigh downe all the miseries, and afflictions, and calamities, and persecutions, and disgraces, and reuilings, that euer the world might cast vpon them. That counsell of *Seuerus* was good vnto his souldiers: *In vobis pacem, & ceteros despici-* *cite*. So ye agree among your selues, ye may despise the threats of your enemies: and it must needs aduantage true Christians, *In vobis pacem, & ceteros despici-* *cite*, haue peace among your selues, or rather with God, and neuer feare what the Diuell or man can do against you. Beware then lest at any time ye forgoe this peace, yet if yee will not bee *pacifici*, yet be *pacati*. If ye will not make peace with others, yet take peace vnto your selues, from God and his Ministers: that yee bee not as those against whom the Disciples shooke off the dust of their feete, and left them in their wickednesse. Seeke this peace, loue this peace, pray for this peace, long for this peace, & keepe the vnitie of the spirit in the bond of peace: that as Christ is knit to vs, in the vnitie of person, we may be knit to him in the vnitie of profession. O my brethren, yee are the sonnes of peace, and the heires of peace, by the gracious visitation of our heavenly *Salomon*, Christ Iesus, his cradle, his infancy, his weaknesse, his pouerty, his exhibition to sheepeheards ouer their flocks, his presentation to *Simeon* in the midst of the temple, are all signes of peace, and most infallible tokens of this spirituall tranquillitie. Possesse your hearts with peace, and your soules with patience: peace towards your Maker, and peace towards your neighbour. Let it rest in your flesh, and take sanctuary in the earth of your mortall bodies: till

till yee feele that in your selues, which is here published by the Angell, *in yis nra*, On the earth peace.

As for these who haue neither peace with God, nor peace with man: but awake his beloued out of sleepe, and disturbe the quiet of his Church, they are worse then vnbeleeuing *Iewes*, or Iewish souldiers: for howsoeuer they cast lots for the garment of our Sauour, they would make no diuision of it: but these rend and teare, I will not say the garment, but the body of Christ, which is his Church, with open strife and scandalous diuision. *Persecutor non fregit crura*, *Donatus rupit Ecclesiam*, (saith learned *Austin*) the souldiers would not breake the legs of Christ, but *Donatus* teares the Church of Christ. As long as his body hung vpon the crosse among theeues and malefactors, it remained whole: but when it was receiued by Christians, it was rent and torne into many parts and sections. Beloued, I feare they are more inhumane and intractable then Wolues or Tigres, or whatsoeuer is of wild or sauage disposition, for all creatures, though neuer so fierce, were gathered in *Noahs* arke, and met together: but these extravagant Separatists will hardly assemble into the Arke of Christs Church, or ioyne together in the vnitie of faith, and conformitie of Religion. If it bee for lacke of knowledge, they are to be pittied: if it be for lacke of charitie, they are to be condemned. And so I leaue them to the act and complement of all that hath bene spoken, and that is *in sola*, *Good will towards men*.

Towards men good will

Some haue good will without peace, they are unfortunate and miserable: some haue peace without

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good will, they are perfidious and deceitfull: but my Text puts both together: *On the earth peace, good will towards men.* There be that referre this to God, and take it for the eternall loue of diuine complacence, which moued him first to the worke of our redemption. There be that referre it vnto man, and make it a limitation of that which goes before, reading *indolentia* for *indolentia*, not peace on earth, to men good will, but peace on earth, to men of good will. This is the sence of *Austin, Bernard, Cyprian, Ambrose*, together with the most ancient and learned of the Fathers: and may not be refused. For howsoeuer temporall blessings are for the most part Catholike and Vniuersall, bestowed promiscuously without exception, yet grace, and peace, and righteousness, and adoption, are neuer giuen to the reprobate. *For there is no peace vnto the wicked, saith my God,* but fightings without, and frichtings within, (as the Apostle noteth) they fly when none doth pursue, and are afraid where no feare is.

Horrendum quatiens animo tortore flagellum, well are they compared to a raging sea that neuer rests: whose waters cast out mire and dirt, their desires as winds, that stirre and raise their passions: their passions are as waues, that turmoile androsse their soules: their soules are as ships, that float to and fro, and are carried vp and downe with restlesse motion, and violent agitation in the midst of their bodies. For as Bees are driuen away with smoake, & forsake their hiues: so the coales of wrath, and the stifling fumes of choaking enuie, do remove and exterminate the diuine sweetnesse of Christian peace and quietnesse? Whence is that of *Chrysologus, Heretici in*

in ira, Christiani in pace, Simeon is glad: Herod is troubled, the sheepe of Christ are quiet: Wolves are enraged, the Angels reioyce and are exalted, the Diuels tremble and are confounded. The Arke of Gods Church is safe, and lyeth at Anchor: the barke of Infidels floates, and lies in continuall danger. I remember in the reigne of *Selymus*, when a *Persian* Embassadour came to entreate peace of the *Turkes*, a desperate fellow discharged a shot, and would haue flaine him, being taken and examined, hee neuer changed countenance, but replied, hee was an enemy to his Lord, and most vnworthy any peace: the like answer shall be giuen to the wicked, when they seeke for peace, and the Lord will sweare, they shall not enter into his rest. Looke vpon the troubles of their heart, and consider their manifold distractions, who is able to expresse the stroakes, and the scourges, the wounds, and the torments, that make them bleed within: the furies that haunt their breast, and twine as snakes about them, the seuerall pleits of the writhen thoughts, and perplexed cogitations. They are cursed in the field, and cursed in the Citie, cursed in the fruit of their land, and cursed in the fruit of their bodie: their children perish, and neuer behold the Sunne, their cattell are smote with lightning, and their flocks of sheepe with hot thunderbolts: their vineyards are destroyed with hailestones, and their mulberrie trees with frosts: the Caterpillar eates their grasse, and the Grashopper their labour: the Lord doth smite them with Feuers, and Agues, and blastings, and mildewes, and neuer leaue till they be destroyed: the Lord doth cast vpon them the furiousnesse of his wrath, trouble, and displeasure, with

the intruſſion of diuels, and incuſſion of euill ſpirits. For they are enemies of God, and moſt vnworthy of this peace: that peace which is here publiſhed, and confined to his ſeruants, τοῖς ἀγαθοῖς εὐδοκίας, *To men of good will.* Not to men of good vnderſtanding onely, *For knowledge puffes vp:* but to men of good will, *For charitie buildes vp.* Not to men of good deeds onely, for ſometimes they may bee hypocritically and Phariſaically: but to men of good will, for they are perfect and Angelicall. Such as embrace Chriſt willingly, and receiue his word ioyfully, with true loue and hearty deuotion. Theſe are *quadrati lapides* (as Saint *Auſtin*) ſquare ſtones, that neuer fall howſoeuer they be turned. Their life is like the breeding of thoſe *Halciones*, which makes their neſt in the ſea: as long as the one liues, & the other breeds, there is a great calme, and wonderfull ſerennitie. Beware then of enuie, and the Lord deliuer vs from hatred, malice, and all vncharitableneſſe: οὐκ ἀγαπῶν, μῖσος διαβόλου (ſaith *Baſil*) as God is loue, and he that dwelleth in loue dwelleth in God: ſo the Diuell is hatred, and he that abideth in hatred, abideth in the Diuell. O yee that ſeele the arrowes of God ſticke faſt in you, returne into your hearts, and examine your conſciences, ſee whether your will bee good or bad, rectified or depraued. If the Lord make way to his indignation, and giue your life to the deſtroyer, if your riuers be dried vp, and your waters turned into bloud, if the heauens bee as braſſe ouer your head, and the earth as iron vnder your feete: if yee haue duſt for raine, & for dew aſhes: if your ſheepe be giuen to the enemy, and your labour to the ſtranger, if your hearts boyle with anguiſh, and the ſor-
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rowes of death compasse you round about : thinke it is for lacke of this good will, because yee haue not *indulgentis de deo*, Good will towards your maker, good will towards your neighbour. If yee had good will, ye would not be so much disquieted. They are men of good will, that are the vessels of peace, and the subiect of this blessing, and the good will that dwelt in the bush, will dwell in none but such as haue good will. In this, God is like that Romane Emperour, *Odis pallidos, & macilentos*. His soule doth abhorre such as are leane with enuie, and pale with malicious wickednesse. O that, diuine charity were shed abroad in our hearts by the holy Ghost, and the vertue thereof spread as a veine through the body of our Church. O that our soules were as the Pallace of *Salomon*, and the midst thereof *paved with loue* toward the daughters of *Hierusalem*. Then would the Lord couer vs all the day long, and we shall dwell in safetie, then would hee lie betweene our shoulders, and wee should be as *Ioseph*, that was separate from his brethren. Beloued, I may say of these breasts, as Christ doth of the Churches, *Meliora uino uera*, Thy breasts are more pleasant then wine. The breasts of pietie and deuotion, the breasts of mercie and compassion, the breasts of true loue and Christian affection. I would to God I could see them run, and flow as spouts and conduits in the midst of your habitations. And me thinks I do to the honour of God, and the abundant increase of your rest and quietnes. Yet this is not enough, vnlesse yee adde bowels vnto breasts : breasts will soone dry vp, if they bee not fed with the melting of our bowels, and therefore saith the Apostle, *in uisceribus carnis uestrae*, Put yee on the

bowels of compassion, that as Christ was inuested in our flesh, so we might be inurserated with his bowels, the tender bowels of mercie & louing kindnes. If thy heart rise against thy neighbour, remember the peace thou hast with God, if thy soule delight in honour, think of the glory that is giuen to the Lord. *Non venit Dominus, ut impleret aqua Hydrias, sed ut animas spiritus sancti gratia irrigaret* (saith Ambrosius the Lord is not come, to fill our water pots with wine, but to water the soules of men, with the graces of his spirit, that we might haue peace with our selues, good will towards others, and the sacrifice of praise for him that dwelleth in the highest. Neuer was that of the Psalmist more fitly vsed *יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ. Let the heauens reioyce, and the earth be glad, Let the earth be glad, for there is peace in it, Let the heauens reioyce for there is glorie in the highest: Let the earth be glad, for hee that was heauenly was made earthly: Let the heauens reioyce, for he that is earthly, was and is heauenly, and let both take vp that which the Angels sung vnto the shepheards. Glorie to God on high, on earth peace, good will towards men: when the Angels sang, Christ was naked on the earth: now we sing he is glorious in the heauens. Therefore doth our solemnitie exceed theirs, and we may better say: Glorie to God on high, on earth peace, good will towards men. I reade of one Pope that would haue none reade this verse, but onely the Priests: but we know that all the elect are Kings and Priests to God, *A royall Priesthood, a holy Nation*, purchased & redeemed with his bloud: and therefore let vs ioyne in this dochologie, and neuer rest, saying: *Glorie to God on high, on earth peace, good**

good will towards men. I will shut vp all in that closure of the Apostle: Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soule, and bodie, may bee kept blamelesse, vnto the comming of our Lord Iesus.

To whom with the Father, and the Spirit, bee
honour, and glorie, in the earth as it is in
heauen, till the earth mooue, and the
heauens forget their motion.

Amen. Amen.

FINIS.

Let men forget their nation,
 be born, till the earth be new, and the
 labour, and glory, in the earth as in
 the world with the Fall, and the Spirit, be
 the same the coming of our Lord Jesus
 Christ, and his, and body, may be kept
 for the you throughout, and I pray God that your
 in the world: I bow to the very God of peace
 and with thanksgiving I will shut up again that clo-

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Wall, J.

